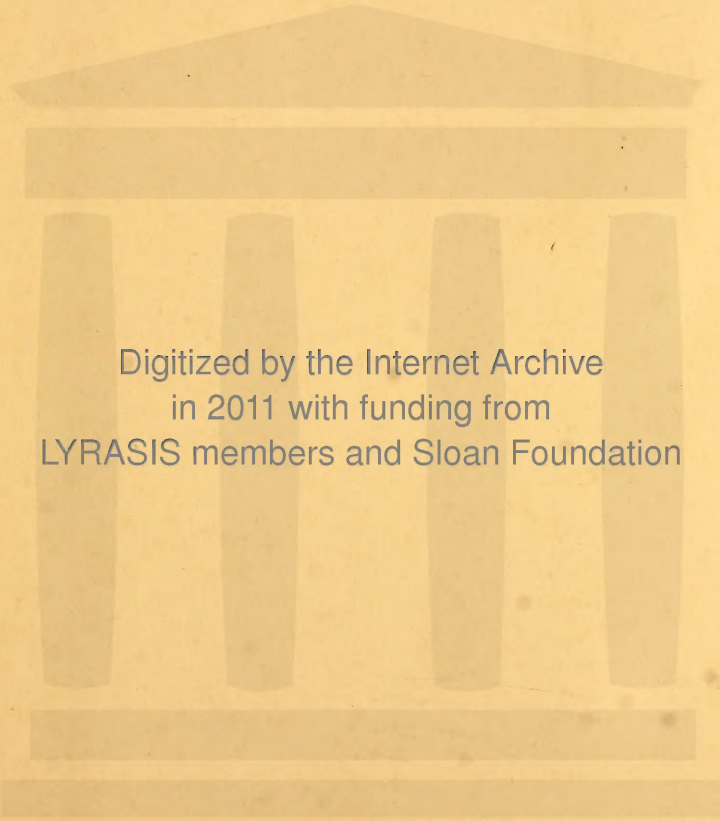
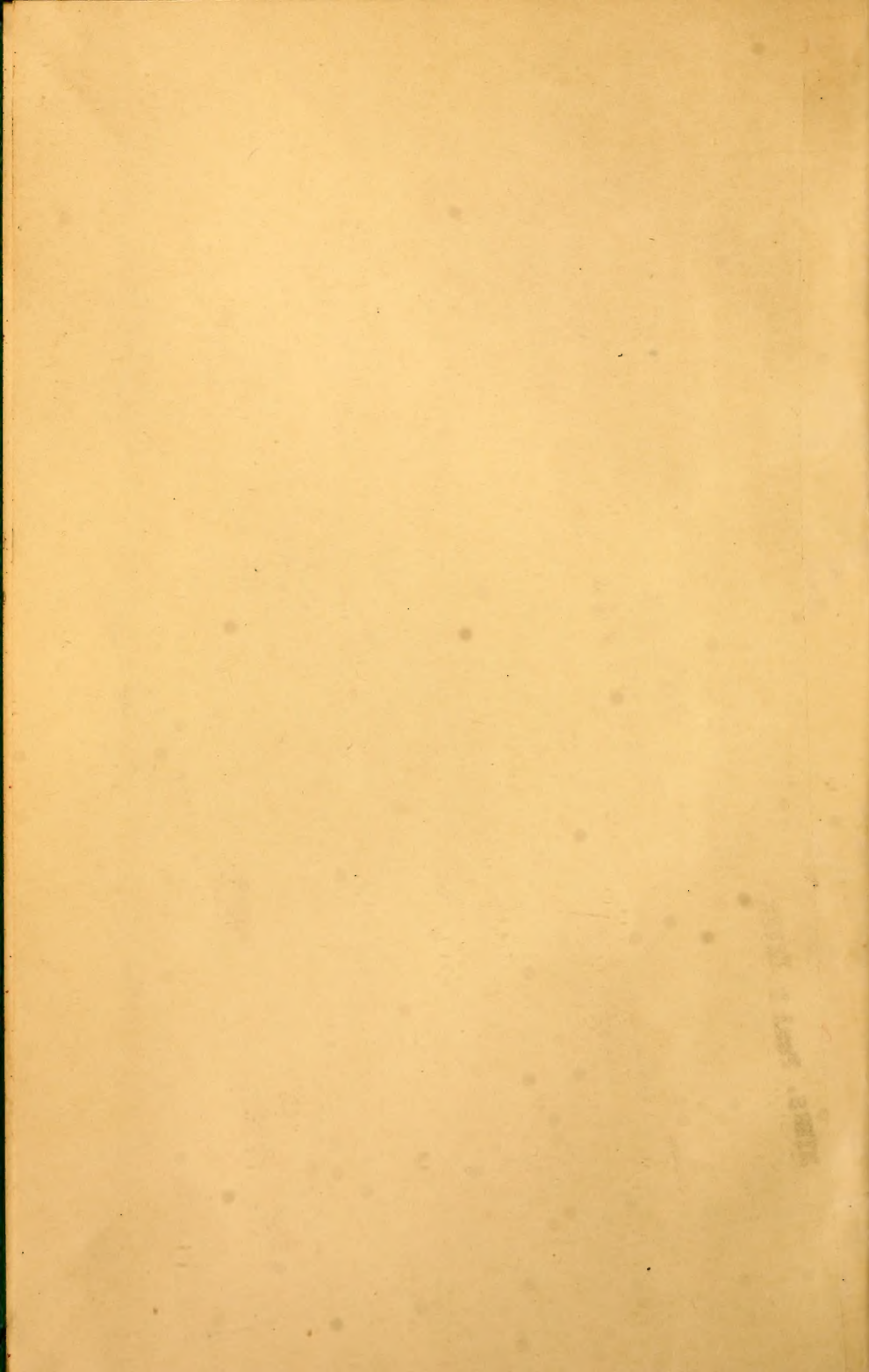


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BIBLE MONITOR

VOL XIII

January 1, 1935

No. 1

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR SOJOURNING HERE

With the close of another year we are reminded again of the passing of time. How swiftly the years come and go! With the passing of the years many are the experiences that come to each of us. We have our joys, sorrows, responsibilities and disappointments and at times we are successful in our efforts while often we fail. All of these experiences affect our lives in some way. Not all of the experiences that we have are pleasant but many times the adversities and sorrows which come to us prove to be a blessing in disguise.

In the past year most of us have lost some very near and dear friends who have been called to the land beyond and have quietly crossed the river of death. This has served to remind us of the fact that "here

we have no continuing city" and that sooner or later we must in like manner answer the summons to the world beyond. All who give this matter any serious thought will admit this to be one of the most important problems with which we have to deal.

If we had no knowledge of what to expect beyond then death would be a thing to be dreaded indeed; we rejoice, however, that our Maker has revealed to us what will take place after we leave this world, and how we should live so that all will be joy and gladness in the other world. Those who accept these revelations through Jesus the Christ need not fear death but to such life is a serious matter and the allotted time of life to each is to be spent to the honor and glory of God.

Here is a responsibility

that none of us can evade. We are instructed that "we shall all stand before the judgment seat of Christ." What for? "That every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "So then every one of us shall give account of himself to God." (Rom. 14:10-12, II Cor. 5:10.) In view of the fact that after this life we must stand before our Maker and there give account of our life here in this world is it not important how we spend our time and opportunities here? Especially so since we are to receive in the other world "according to what we have done." If we do good, then we shall receive a great reward; "Then shall the King say unto them on His right hand, come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25:34). If we do evil, then shall we receive condemnation; "Then shall He say also unto them on the left hand, depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41.)

We have so many warnings given us in the gospel regarding our manner of life and how we should use the time that is allotted us in life, yet how few they are who are taking these warnings seriously. Indeed it is the spirit of the age to "eat, drink and be merry" in spite of the fact that we are solemnly admonished to be on our guard, be sober, watchful and prayerful, redeeming the time, because the days are evil." It is sad indeed that even the professing church, in the light of all the warnings given, is largely engaged in frolic-ing, sporting, banqueting, and reveling. Friends, in all seriousness, we have no time to engage in these vanities and follies of the world. Let us hear this solemn warning in Eph. 5:6-7, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

The counsel of one of the sacred writers along this line is this, "And if ye call on the Father, who without respect of persons judgeth according to every man's

work, pass the time of your sojourning here in fear." (I Pet. 1:18.) Surely the reward that shall come to the faithful ones who take these warnings is worth making any sacrifice in this life however great.

May we all consider seriously the words of the poet on this subject and resolve to live the Christ life more perfectly in the year 1935.

And must I be to judgment brought,
And answer in that day
For every vain and idle thought
And every word I say?

Yes, every secret of my heart
Shall shortly be made known,
And I receive my just desert,
For all that I have done.

How careful then ought I to live,
With what religious fear!
Who such a strict account must give
For my behavior here.

Thou awful judge of quick and dead,
Thy watchful power bestow!
So shall I to my ways take heed,
To all I speak or do.

If now thou standest at the door,
O let me feel thee near!
And make my peace with God,
before
I at thy bar appear.

NOTICE

We now have Membership Certificates printed and ready for distribution. The

clerk of each congregation should order a supply if they have none on hand. We have them arranged in pads of thirty-five certificates each. Price at office 15c.

The method of taking renewals is not just what we would like to have so we have this plan in mind. We would like for all subscriptions to expire either in January or July. This will make it more convenient for the printers and the Editor and we believe will be more satisfactory with our subscribers. This does not necessarily mean that the money must come in only in these two months. You can renew at any time during the year but we will reprint the mailing list twice each year thus saving time and expense. Will you please remember this when renewing and if your subscription expires either in April or October, please include enough money to give you credit up to July or January. Please remember this.

We expect to reprint the mailing list some time in January, so we would like for all those who may be de-

BIBLE MONITOR

West Milton, Ohio, January 1, 1935

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L. E. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

linquent to renew as soon as possible so our list will be up to date. Look at the mailing slip on your Monitor now and renew at once if you are delinquent. All those who have renewed since June will be given credit on the new mailing list.

In all these matters your cooperation is desired and appreciated. We wish you all a happy and prosperous New Year. —Editor.

MARRIAGE

Lewis B. Flohr

A news item reports "A petition by Mrs. Julia

asking that her marriage to Louis — be annulled on the grounds that at the time of the ceremony she was so much under the influence of liquor that she did not realize what she was doing, was dismissed yesterday by the judge of circuit court.

"The couple, the petition stated, were married September 6, 1930, and the annulment petition was filed June 13, last. The couple never lived together as man and wife, it was stated.

The judge held in his opinion that the evidence failed to show that the plaintiff was so intoxicated at the time of the marriage as to be deprived of her reason and declared that "in such a case a court of equity must leave her where her own indiscretion and folly placed her. Such cases do not appeal very strongly to the conscience of the court," the Judge stated in his opinion, and added:

"The great increase in recent years in the number of applications for divorce indicates that young people do not realize the serious, solemn and binding nature of a marriage contract or else they enter into it lightly

without caring whether they make a successful marriage or not. Such an outlook on life will not be encouraged by this court. When they are married under such circumstances as was the plaintiff in this case, they must bear the consequences of their folly."

Would there were more such judges holding court in our land. If the giddy-gaddie of both sexes were dealt with for a while, as was this woman, when they came to air their matrimonial ventures, (adventures would be nearer the truth) before the courts, it would no doubt have a wholesome effect. A life contract, involving the personal relations existing between husband and wife, should not be entered into in a light and thoughtless manner; it involves not only the contracting parties, but, under normal conditions, the next generation as well, to say nothing of relatives and friends.

A poet once said, "This above all, to thine own self be true. And it must follow as the night the day, that thou can'st not then be false to any man." This is not only a beautiful thought,

but useful as well. Any person of either sex, contemplating matrimony, might well ask themselves the question, "Am I true to self, to character, to my Designer and Creator? Am I actuated by love or by passion? Will I love, cherish and honor, no matter what storms may beset?

Vienna, Va.

BACKSLIDING

A. G. Fahnestock

When we look over the history of the church today, we are often made to wonder, and say, "Is it possible that there is a people, who at one time accepted the whole gospel as the plan of salvation and by their lives and non-conformity principles were recognized by everybody as the children of God, a peculiar people, known and read of all men."

Today where are they? They have gradually drifted (backslided) away from the truth. I am told of a girl who was going to school; she took great interest in reading books, between school terms, she would continuously be asking mother for a book. Mother one day

decided that, she would tell her daughter to read the Bible; the daughter read it once; and mother had her read it a second and a third time, after which the daughter insisted that she would like to read church history.

Mother made inquiry as to why she wanted to read church history; and here is her reply, "I 'would like to know when and how the church made such a wonderful change, from living the simple gospel life to the way they are now living." It has not been said to me as to whether mother gave her church history to read, but if she did I suppose she has not found on record in their church history as to how they backslid, and become so worldly and ignored the very words of our Savior, who shall judge them in the last day. I am sure the devil would not have them print such details; but will have them record their great deeds (?) and accomplishments (?)

John the revelator records that there are those who have lost the spiritual enthusiasm when he says, "Thou hast left thy first love, (Rev. 2:4). When we

do not sincerely love the truth, the inspired word of God, we surely will grow worldward. Paul says, "God shall send them strong delusions," etc. (II Thes. 2:10-11.) Do we need to wonder then at the present condition?

Jesus speaks of several classes of people in the parable of the sower; some seed fell by the wayside, but took no root because it was trodden down of men; some fell on stony ground, this did not become deep enough rooted and grounded; some fell on thorny ground; it sprung up but was choked. Do you say the three conditions above do not refer to church members? No doubt there are many church members who would not apply it to themselves; yet their lives prove that they represent one of the above conditions. Paul writes (II Tim. 4:10) "Demas has forsaken me, having loved this present world." Is it not true that many who have promised to forsake the sin of this world, are still loving it? Therefore they are not the separate people, to which God promised to be their God and they shall be His chil-

dren.

To become and remain a child of God, Paul discovered that it was needful for him to crucify the flesh daily. Say reader, are you one that had the old man buried through Christian baptism? Let us not be deceived, if we have not we are in great danger of backsliding.

Speaking of the old man dead and buried, I must often think of an experience I had at the age of about 13 years. I was raised on a farm and my father upon a certain day sent me out to the field to plow. In course of time I saw an opossum traveling on the top rail of the fence at the lower end of the field; I knew that opossums are chicken thieves and therefore concluded I would kill him; and so I took a club and killed him; after plowing around the field several times, I saw another opossum, about half way up the field, going on the top rail of the fence, and I took a club and killed him. Say, I felt proud of my accomplishment when I killed the first opossum and you can imagine how much prouder I felt after killing the second one. I again went to plowing and finally

the dinner bell rang and I soon started to unhitch the horses; while doing this I saw another opossum crossing over the plowed soil. I loosened a single tree and went and killed this one also. How eager I was to show to my father what I had done and thought that I would be rewarded for my accomplishment, but when I went to gather the three together to display them before my father I discovered that it was the same one each time. I thought I had killed, but had not; and how my joy and hopes were blasted, in fact I was ashamed to reveal my ignorance to my father. Wait a minute; are you laughing? Would you not better weep? Is it not a fact that many will have their joy and hope blasted because of not making sure.

Isaiah says (Isa. 1:3) "The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people does not consider."

Brunnerville, Pa.

The chains of habit are generally too small to be felt till they are too strong to be broken.—Samuel Johnson.

LIFE'S LITTLE DAY

Ida M. Helm

How quickly the year 1934 sped away! This is not only true with regard to the old but to the young as well. The hours were loaded with burdens, the days were too short and the weeks had not enough days and the months were not long enough for the people to finish up their tasks e'er the year was gone. Now we have stepped into the new year and the old are hastening to finish their work before the sun sets the last time for them.

The young are hurrying here and there, some seeking employment, others seeking wealth, still others are chasing after pleasures, fun, amusement; facing failure, starting over, laughing, weeping, sighing, growing older; some disheartened, disappointed; some scaling the heights and looking for larger fields of service, and so the years are hastening by. Have we moved up a little higher in the scale of life? Have we become a little more Christ-like in the year 1934?

What will we do with the year nineteen hundred and

thirty-five? Ever since the moment of birth when the creator whispered into our ears, "Move," we have been moving. We move, we think, we speak, we step because an inherent impulse bids us be active, but of our own free will we choose what thoughts we foster in our minds, what words we speak, and how we act. God's thoughts are far above man's ways, but He has given us His word through which we may think His thoughts after Him. He has marked out a way by which we may follow Him to the better world.

The real glory of life is to give faithful witness every day for the One who gave His life that we might live. In the light of God's word we see more than the beginnings and the disheartening disappointments we meet in the pilgrimage of life. It is for us to look forward by faith, to reach upward toward the Light that will kindle a light in our own soul and guide us safely through trials, past temptations onward and upward to the perfect day.

It does no good for us to bemoan and fret ourselves over the mistakes we have

made the past year. In our secret closet we can tell Jesus every thing, He will forgive every wrong and error, and in the light of the gospel of our Savior we can start anew our journey heavenward. Like Enoch of old we can walk with God and no power can tear us from him.

If we knew for sure this were to be our last year to live in this world, the last in which we would have the opportunity to speak a kind word to the discouraged, to put our hand under the burden of some one whose load is almost too heavy for them to bear, if now, were the last opportunity to point some wanderer to the way that is lit up with the Son of Righteousness that has risen with healing in His wings, how the things of this world would sink into insignificance, while the things beyond this vale of tears would loom with incalculable worth.

We need not face the problems of the coming days alone. With God's wise counsel, His guiding hand, everything will come right. He needs us to work in the building of His kingdom and needs us at our best. Only

in Him who loved us and gave his life for us are we at our best. We love Him because He first loved us.

The command to love thy neighbor as thyself, was buried under the accumulated rubbish of centuries, men had wandered far from God, they had become hard hearted and were living in a crude age, and the civil law said, "An eye for an eye and a tooth for a tooth." Jesus says, "Love your enemies, do good to them which hate you, bless them that curse you, (and listen) pray for them which despitefully use you Love ye, your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil." (Luke 6:27-28-35.)

If we have a grudge against anyone let us put it away and remember it no more forever. If we have our purse strings tightly drawn let us open our ears and our hearts to the call of need while we stand in the light of the cross and see how quickly our pocketbook will fly open. Let us aspire

to something higher than this sordid earth can give. an incorruptible prize that is obtained only in the Lord Jesus.

I once knew a man who was serenely content when he had sufficient food and clothes for the present. One day when he was visiting a well-to-do farmer he said, "I am as well fixed as you are. I have a new suit of clothes, a pair of shoes and a new hat, the welfare committee gave them to me, and my sister is giving me a home for the present." After dinner he complacently rocked in the easy chair and said to the farmer's wife, "Will you please bring me some water to wash my teeth?" He appeared not to realize that God has commanded men to work, that the call of God is onward and upward. He lived like the lotus-eater, in a land where it is always afternoon, where the people are mellow eyed, tired, sleepy and content. He never accomplished anything in life and died in the county home. People who knew him when he was a young man said that throughout life, from childhood he cultivated the traits of character

that clung to him in old age. If we have formed habits that tend to mar our character let us change them.

Let us put our trust in Him who never makes a mistake, let us follow His guidance, strive to do the work He has for us to do in life's little day, and never take it up, never lay it down without this prayer, "Give me grace to do my work right in thy sight, and help me to enter the door of opportunity when it opens."

Not in the sight of men alone—in the sight of God. There safety lies and no where else. He can save us from the shame and sorrow of a misspent life.

R. 2, Ashland, Ohio.

SUGGESTIONS FROM THE TRUSTEE BOARD

To those of our members who desire to leave some of their possessions for the church after they are through with them we state as follows:

If such prefer a will you can make a will to the Trustee Board of The Dunkard Brethren Church, Inc., or the Mission board of The Dunkard Brethren Church, Inc., or to the Board of Publication, of The Dunkard

Brethren Church, Inc.

Another plan a good brother used is this, he made a deed for some property to the trustee board of The Dunkard Brethren Church, Inc., but held the deed and at the death of he and his wife the deed was delivered to the Trustee Board. This is a sure plan without any expense.

Whatever plan you use be sure and have the will or deed or any other legal paper made to (The Dunkard Brethren Church, Inc.) as this is the incorporated name of our church. An error in this may cause funds intended for our church to go where not intended.

If any farther information is desired write us.

L. I. Moss, Secretary.

THE RICH MAN

J. A. Leckron

We believe the above subject ought to be put before the public more than it is, not to scare people into the church, but to make them think or realize what the rich man had to contend with, and will have to contend with until the great

judgment day when he and all others who do not obey the gospel of our Lord and Savior Jesus Christ leave this world. We would like to take a part of Luke 16:23 which reads as follows:

"And in hell he lifted up his eyes, being in torment." Now some people think, and some of the popular preachers of this age say this is a parable, but Christ says, "There was a certain rich man, verse 19, not that there will be, or that there might be, but He makes it a positive fact that there was a certain rich man, and he was clothed in purple and fine linen, and fared sumptuously every day. Now after we find this is not a parable, then we want to find out what the rich man did. We will take what the rich man believed in when he was in hell in eighteen points.

First, he believed in mercy, for he said unto Abraham, "Father Abraham have mercy on me," verse 23, but when he was on earth he did not think about mercy, or he would have had mercy on Lazarus, and that is the way with us sometimes—we forget God until something comes upon us to

make us think.

Second: He believed in crying, verse 24, for he cried unto Abraham for mercy. Have any of us, my dear readers, been in that condition, that we felt like crying for mercy?

Third: He believed in prayer now, verse 27, for he prayed that Abraham should send Lazarus to his father's house to tell his five brethren not to come where he was. Now if this is a parable as some claim it is, then why did the rich man ask that something be done that his five brethren might get right with God, that they come not to this place of torment. Now if this is to be in the future, and at the end of the world, then what need would he have to pray that his five brethren should not come where he was? No, he was in Hell, and his five brethren were still here on earth, and he was interested in their welfare.

Fourth: He recognized leaders, verses 24 and 30, for he recognized Abraham as the chosen leader of God. I wonder if we recognize the leaders in the church to-day as we should; those that are real leaders; those that

stand four square for Christ and the church; if we don't, then we may be like the rich man in Hell, for we are going to the same place if we obey not the gospel.

Fifth: He believed in individual help, verse 24, for he asked for mercy; not for someone else, but for himself, for he wanted Lazarus to come and cool his tongue with some water, but it was too late.

Sixth: He believed in the salvation of his family now as he never did before; for he asked Lazarus to go back to earth and visit his five brethren, and warn them that they should not come where he was, for he was tormented in those flames, etc. This ought to make us all think what we are doing for the saving of our families. Noah saved all his family, and we wonder how many of us are doing as well.

Seventh: He believed in giving relief, verse 24, for he wanted to be relieved of being tormented in those flames. Just think what an awful place the rich man was in, and how he suffered, and is suffering at this present time, and will continue to suffer until the thousand

years have expired, when he will be called forth to judgment and get his sentence which will be "Depart from Me ye workers of iniquity, into everlasting fire, into the lake of fire and brimstone, a fire that cannot be quenched, where the wicked will not die, but will be burning throughout the ceaseless ages of a never ending eternity, so if we want real relief, let's get it while we are still here on earth and have time and opportunity to prepare to meet our God.

Eighth: He believed in repentance, verse 30, for he wanted Lazarus to go back and inform his brethren of the awful condition he was in, and thought they would repent if Lazarus would tell them.

Ninth: In the same verse he also believed in personal work, for he wanted Lazarus to go to them personally and warn them of the danger in not serving the Lord.

Tenth: He believed in different methods of working, for he thought if they would not listen to the people here on earth, they might listen to Lazarus if he would go back to them

from the dead.

Eleventh: And in the same verse, verse 28, he believes it paid to testify for Christ, for he said, "that he may testify unto them, lest they also come into this place of torment."

Twelfth: He also believed in a place of torment, for he is now experiencing the realities of a lost world, and he knows it is a place, even if some of the popular preachers of this day and age say there is no hell, or if even there is, it is not a place. Now while we have time and opportunity, let us all strive to shun that place hell, and strive to land in that better place.

Thirteenth: He believed in sending to others the news, that they might get right with God and not spend eternity in Hell as he now knows he will.

Fourteenth: He also believed in the resurrection now, but perhaps he looked at it lightly before, and paid no attention to it, just like some of us now are doing, verse 30, for he said, "but if one went unto them from the dead, they will repent."

Fifteenth: He also believed in justice now, for you don't hear him say once,

that you haven't treated me right Lord, or that you did not give me a fair trial, no, but he now knows he is dealing with a just God, and knows he is reaping what he has sown. We sometimes think we do not get justice in the courts of our land, and the same in the church sometimes, but when we are dealing with God, we get justice, for he knows our every heart, and knows our thoughts even before they are expressed, and if we are faithful, we need not worry about the future.

Sixteenth: He also had faith now, that if some one would go and explain to his brethren the awful condition he was in, that they would repent and not come to where he was.

Seventeenth: He also had hope, for he hoped that something might be done to keep his brethren away from that place of torment.

Eighteen: He also had love now, for he loved his brethren to that extent that he did not want them to come to that place of torment he was in, but to prepare for a better place, even if he could not be with them.

Brethren and sisters, are we as interested in our

families and others as this rich man was for his five brethren after he had landed in Hell? Now if we believe the Bible as it teaches on this subject, we will have to believe that the moment after any of us draw our last breath here on earth we are either where the rich man was, or we are in paradise, a place of rest awaiting the first resurrection, and that will be at Christ's coming for the church, when the dead in Christ shall rise first, then we that are living shall be changed, and together we will meet the Lord in the air, and ever be with the Lord.

But the wicked dead rise not until the thousand years have expired, they will be like the rich man, be in torment all these years until the judgment, and then put into the lake of fire and brimstone, which is the second death, with the Devil and his angels who have deceived them. Now my dear reader, if you want to know what is going to happen when Christ comes with His church to set up His kingdom, read the last chapter of Zachariah, and you will find some of the awful

plagues that shall come to men.

Our prayer is that we all may strive to live a more consecrated life, that we may have right to the first and best resurrection, for on such the second death has no power.

Greentown, Ind.

**TO THE DEAR YOUNG
PEOPLE OF OUR
CHURCH**

D. M. Click

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. 5:16.

My dear young brethren and sisters in Christ there is no more noble or grand object that you could attain to than to let your life shine forth in its fullness, showing to the world all around that young men and young women can be loyal workers for Jesus, and just show themselves true Christian lights to all with whom they come in contact.

I hope that all of our young people have read the Book of Daniel, found in the Old Testament scriptures and have noticed the most

interesting accounts about Daniel and his associates, Hananiah, Michael and Azariah. These young men had been captured by Nebuchadnezzar, king of Babylon, at Jerusalem, and carried off to Babylon. There they were requested to eat and drink those things which they had been taught would defile them, so they resolved not to eat the portion of the king's meat and drink.

Dear young folks just notice how God blessed those brave young boys for living up to the truth taught them in the holy Bible. They were delivered from the fiery furnace, and the lion's den. And see how much they were honored by the king, Nebuchadnezzar, and was highly promoted in his service and became great men in his kingdom. We can see plainly that as this honor and respect was the result of them standing true to the God of heaven.

Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose true
Dare to make it known.

By being true to our profession, we are sure to gain the best wishes and love of

our church, and God's protecting hand will ever be over us to direct our course in this world of sin and deception. We quite often hear those who are in the world or in fashionable churches say, "See that young man and that young sister are not at all ashamed to show where they belong."

My dear young members just study the word of Jesus, and notice the great rewards which are given to those who are loyal and let their light shine forth in its fullness for Christ.

I will refer you to one very encouraging quotation in Luke 18:29-30. "Verily, I say unto you, there is no man that hath left house, or parents, or brethren, or wife or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

By following Jesus all the while, we have the full assurance of the good things of this life, and then a glorious happy home in heaven. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." (Gal. 6:7.)

Grand Junction, Colo.

NEWS ITEMS

McCLAVE, COLO.

The Clover Leaf Dunkard Brethren have enjoyed another season of spiritual blessings through the coming of Bro. T. C. Ecker and wife of Taneytown, Md.

Our services or series of meetings began October 14th and continued through October 28th with all day meetings both Saturday and Sunday.

Bro. Ecker did not shun to declare the whole gospel before us.

Two young sisters made known their desire for a closer walk with their master, and were baptized Saturday afternoon, October 27th.

Saturday evening at 7 o'clock 62 surrounded the Lord's tables with Bro. Ecker officiating.

Visiting ministers present were Bro. Ecker, Taneytown, Md., Bro. O. T. Jamison and Bro. Paul Morphew of Quinter, Kans., and Bro. Wm. Root of Great Bend, Kans.

We were very much encouraged to have with us so many of the brethren and sisters from the Quinter and Dallas Center churches.

We were glad to have with us at the beginning of our meetings Bro. J. P. Robbins of Potsdam, Ohio, and Bro. and Sister J. A. Leckron of Greentown, Ind., and later on some of our isolated members, Sister Buck, Eads, Colo., Bro. A. R. Long, Manzanola, Colo., and Bro. and Sister E. H. Taylor, their son and his wife and two children from Elk City, Okla.

The middle of September we

were glad to have with us Bro. Wm. Root of Great Bend., Kans. He brought the message both morning and evening, November 18th. Bro. Roscoe Royer, Dallas Center, Iowa, admonished us to continue steadfast.

Each Wednesday evening we enjoy our prayer meetings, conducted by our Elder Bro. Marion Roesch.

We ask an interest in your prayers that we may be able to live that overcoming life. May our lights so shine that others may be drawn closer.

Sister Bessie Pease.

NEFFSVILLE, PA.

We, the Northern Lancaster County Dunkard Brethren at Lititz met November 18th for our love feast. We were highly pleased to have the following ministers with us during the day: Rev. Arthur Rice of Frederick, Md., Chas. Ness, Joseph Myers from York county, Benjamin Lebo, Cumberland county, Oscar Matthias from Hershey, Pa., and Abram Gible, Bethel, Pa.

About 63 surrounded the tables in the evening.

We wish to thank the brethren and sisters from the adjoining congregation for supporting us so faithfully at our love feast and invite them all to come back again.

Since our last report we had with us on October 7th Bro. Ray Shank, and on October 21st Bro. Harry Smith from Mechanicsburg. We feel sure all have been encouraged and built up in the most holy faith through all these services.

Susanna B. Johns.

PLAIN VIEW

December the sixth the Plain View congregation met in their regular quarterly council. The electing of church and Sunday School officers was the principal business of the meeting. The officers remain about the same as last year. Bro. Lawrence Kreider to be our Elder for another year.

Bro. Kreider read for our scripture lesson the third chapter of first Corinthians. Bro. James Petry and wife were with us and assisted with the work. Bro. Petry closed the meeting.

Most of our members are in pretty good health. One sister, Sister Lena Bowser is on the bed of affliction, we would love if she could be restored to good health again and to service in the Lord's vineyard. The prayer of the righteous availeth much, so we ask all who believe in prayer to pray in her behalf.

Sister Liretta Brower, Cor.
R. 1, New Lebanon, Ohio.

PLEVNA, IND.

We, the Plevna Dunkard Brethren, met in our regular quarterly council on Saturday, December 8, 1934.

Services were opened by singing hymn No. 340. After which Bro. Koonts read I Cor. 12 and then led us in prayer.

Bro. J. P. Robbins then took charge of the meeting. All business that came before the meeting was disposed of in a way which we hope will be pleasing to our Heavenly Father.

Sunday School and church officers were elected for the coming

year. Elder L. W. Beery was selected as our presiding Elder; Bro. Geo. Lorenz, church treasurer; Sister Josie Kintner, Monitor agent and correspondent; Sister Annabell Kendall, chorister; Bro. Herbert Parker, superintendent; Bro. Earl Kendall, assistant; Bro. Paul Lorenz, secretary; Bro. Lee Lorenz, assistant.

May we all strive to live more holy in the coming year that we may be better fitted and qualified to do the Master's bidding.

May God help us all to be faithful, is our prayer.

Sylvia Parker, Cor.

WAYNESBORO, PA.

The church at this place met in regular council meeting Saturday, November 24th. Officers for the church and Sunday School were elected for the coming year.

Bro. D. S. Flohr handed in his resignation and asked to be released as presiding Elder. The congregation was made to feel sorry to do so, but under the health conditions of Bro. Flohr they consented to grant his request.

We pray that the Lord may restore him to his former health that he may be able to carry on the work of the Master.

The congregation took a vote and the choice fell to Elder L. B. Flohr of Vienna, Va.

We have chosen the first Saturday and Sunday of May for our spring love feast and communion.

We had preaching on Thanksgiving Day with a sermon by W. H. Demuth. We have Sunday School and preaching each Lord's Day morning, also an evening appoint-

ment the first Sunday evening of each month.

We extend a hearty invitation to all who can to come and worship with us.

Sister Mae Tharp,
R. 2, Waynesboro, Pa.

OBITUARY

Daniel P, son of Samuel and Susan (Shively) Nead, was born in Montgomery county, Ohio, December 3, 1852 and his passing, due to the complications incident to old age, occurred at the home of his daughter, Fern, on June 29, 1934. His age was 81 years, 6 months and 26 days.

He was one of a family of three, his two sisters, Mrs. Elizabeth McDowell and Mrs. Mary Tillet having preceded him to the spirit world.

When quite young he came with his parents to the locality which now bears his name in Miami county, Indiana, and it was in this vicinity that he did his life's work as a farmer and minister of the gospel.

His school education was of the meager sort possible in those days and was supplemented by a short course at Lebanon, Ind., preparatory to the teaching profession which he later followed for several years.

He was of a religious temperament and his influence and power for good were due to the early teaching of his devoted mother and to inherited tendencies of tremendous value. In evidence of this one needs only to recall that his paternal grandfather was none other than Elder Peter Nead of sacred memory.

In 1890 he was united in marriage to Miss Ella Gisiler. Four children were born into this home: Asa, Mrs. Mary Mowyer, Mrs. Fern Stout and Elva, all of whom with the seventeen grandchildren remain to mourn his passing; the mother having passed away July 1, 1918.

The choicest experiences of his life were those of his religious relationship. His active church work began with his baptism into the German Baptist church on January 1, 1891. His interest and ability were soon recognized and ere long he was called to the ministry and later ordained to the Eldership.

September 28, 1927 he met with a few members of the Church of The Brethren at the home of Bro. John Wissinger and at that date was organized what is known as the Midway Dunkard Brethren congregation. He was chosen as Elder and labored with us for the cause of his Master as long as his health permitted. Many are the folks whose Christian experience dates from the time when they felt the power of his personality which we pray may be as steadfast and loyal as was his.

His was not a spectacular life, but one which had a strong personal appeal to folks. He was a true husband and kind father, and his going leaves with those who knew him best, a sense of loss which will not soon be forgotten.

Mary Stoner.

OBITUARY

Vera Johanna Hedwig Spannaus Wertz, daughter of Mr. and Mrs. Edward Spannaus of Friends, Kan., was born in Augusta, Mo., January

11, 1910 and died at the Las Animas general hospital at Las Animas, Colo., December 6, 1934 at the age of 24 years, 10 months and 25 days.

In 1911 she moved with her parents from Augusta, Mo., to Friend, Kan. She was graduated from the Scott City high school in 1927 and was for some time a student at Colorado State Teachers' College at Greeley.

She was united in marriage at Pueblo, Colo., to Emery D. Wertz of McClave, Colo., November 1, 1930.

On October 30, 1933 she united with the Dunkard Brethren church. Vera was a true and faithful sister, she was always cheerful and friendly and loved by all who knew her.

She leaves to mourn her departure her husband, Emery D. Wertz, a daughter, Dorothy May of the home, her parents, Mr. and Mrs. Edward Spannaus of Friend, Kan., one brother, Carl Spannaus of Pueblo, Colo., and her grandmother, Mrs. Auguste Spannaus of Augusta Mo., a host of relatives and friends.

When blooming youth is snatched
away

By death's relentless hand;
Our hearts the mournful tribute
pay,

Which pity must demand.

Great God, Thy sovereign graces
impart,

With cleansing, healing power;
This only can prepare the heart,
For death's surprising hour.

Earthly home, Adieu, Adieu,

Earthly friends, farewell to you;

Soft I breathe my last good bye,

Jesus calls me, let me die.

Funeral services were conducted by Bro. L. I. Moss at the Clover Leaf church. Burial in the McClave cemetery.

Sister Bessie Pease.

OBITUARY

William David Baumgardner was born at Gettysburg, Pa., December 9, 1860. He departed this life December 6, 1934 at the home of his son in Dayton, Ohio. When just a boy his parents moved to Ohio where most of his life was spent.

He joined the Dunkard church when just a young man and endeavored to live faithful to the end taking the stand against worldliness, later in life by becoming a charter member of the Dunkard Brethren church in 1927. He served as a deacon for many years.

In his lifetime he was united in matrimony with three companions, namely, Minerva Snell, Lizzie Hollinger and Ellner Berry all of whom preceded him in death.

He was the father of five children: Frank, Paul, Ray, John and Edna. Ray and John preceded him in death.

Being of a kind and compassionate nature he won many friends who have been influenced for good by his life.

Funeral services were conducted in the West Charleston Church of The Brethren by L. W. Beery and interment in cemetery nearby.

OBITUARY

Nancy Irene Lorenz-Miller, daughter of Brother Peter Lorenz and wife of Levi H. Miller was born

in Miami county, Ind., near Amboy, May 12, 1912. All her life was spent in this section of the country.

On December 23, 1933 she was united in marriage to Levi H. Miller and to this union was born twin sons, Joseph Earl and Kenneth Burl. On December 1, 1934 Nancy and one son departed this life and the other son followed in a few days.

Sister Miller was of a sunny disposition; a woman of refinement, a willing worker, a lover of home, a thoughtful wife, a true friend and a woman who sought to make her home and life genuinely Christian. Living so, she won the esteem of many, and felt no foe.

At the age of 10 she accepted the call of her Savior and was baptized, becoming a member of the Dunkard Brethren church in which she lived a faithful upright life until called home.

She leaves to mourn her husband, father and mother, her sisters, Leona, Annopal, Naomi, Almeda and Elma and her brothers, Raymond, Paul and Pete, Jr., and many other relatives and friends.

Funeral services conducted at the Plevna church by Elder J. P. Robbins assisted by Emanuel Koonen and L. W. Beery.

Another friend and neighbor gone,

To that bright world above
Where death and sorrow never
come,

Where all is light and love.

No wintry blasts shall smite her
there,

But flowery fields await;
The many mentioned home of God,
The jeweled wall; pearl gate.

MY BIBLE AND I

We've traveled together, my Bible
and I,
Thro' all kinds of weather, with
smile or with sigh,
In sorrow or sunshine, in tempest
or calm,
Thy friendship unchanging, my
lamp and my psalm.

We've traveled together, my Bible
and I,
When life had grown weary and
death even was nigh;
But all thro' the darkness of mist
or of wrong,
I found Thee a solace, a prayer or
a song.

So who shall part us, my Bible
and I
Shall errors or follies, or new lights
who try,
Shall shadows for substance, or
stone for good bread,
Supplant Thy sound wisdom give
folly instead?

Oh! no, my dear Bible, exponent of
light!

Thou sword of the Spirit, put error
to flight;

And still thro' life's journey until
my last sigh,

We'll travel together, my Bible
and I.

Selected by Sis. Marie Eckert.
R. 1, Mechanicsburg, Pa.

IF DOORS COULD TALK

Evan Keller

To explain our thought
we wish to speak of the door
in the building which we

call our home. If this door
through which we go in and
out, could talk, what would
it speak of us, good or bad?
How are we living inside of
that door? How do we
spend our time behind that
door?

In thinking on this matter
I call to mind an experience
I had when but a boy. I
was working out as a farm
hand and one day my master
sent me to a neighbor's
home on an errand. When
I arrived and stepped upon
the porch I could see
through the glass in the
door the occupants of that
home seated around the
table playing cards to pass
the time. Upon hearing me
they hastily put away the
cards being very much
ashamed because they were
members of the church and
professing to be followers of
the Christ. If they were so
ashamed at the presence of
a boy what would they have
done if it would have been
their Lord.

We should be on our
guard at all times and en-
gaged in things that we
would not be ashamed of at
the coming of our Lord. We
are told in Mark 13:32-37,
"But of that day and that
hour knoweth no man, no,

not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, watch."

We should search the scriptures daily to find what is necessary in our lives. If we do this and are obedient to its teachings, we will not have time for card playing and other like things. If the door of your home could talk, what could it tell about you?

Now we want to speak of our heart's door. We are told in Rev. 3:20, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." This message comes

to all alike, the invitation is ours, the opportunity is ours and if we want the blessing we must open the door of our hearts and let Jesus in. Jesus is the only one that can cleanse our hearts of sin, the only one that can save our souls and He has bought our redemption at a great price, the shedding of His own precious blood. If the door of our heart's could talk, what could it tell of the life that is within?

If we have any spare time it should be used in visiting the sick, the fatherless, the widows and helping the poor and needy; then we will be blessed in life and have a greater reward beyond. Then too, we should remember to pray for our ministering brethren, the church and all of our fellowmen. If the door of your home could talk could it tell of the prayers that are offered in your home?

If our home be a mansion or a little cabin let us make it a place that is sacred for the Lord knows what goes on within even if our doors cannot talk. Our Lord has promised and desires to dwell with all, may we open the door and let Him in.

Ephrata, Pa.

A HAPPY NEW YEAR

I do not know, I cannot see,
What God's kind hand prepares for
me,

Nor can my glance pierce through
the haze

Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's
fall.

I know the hand that hath me fed,
And through the year my feet hath
led;

I know the everlasting arm
That hath upheld and kept from
harm.

I trust Him as my God and Guide,
And know that He will still provide.

So at the opening of the year
I banish care and doubt and fear,
And clasping His kind hand, essay
To walk with God from day to day.
Trusting in Him who hath me fed,
Walking with Him who hath me led.

I know not where His hand shall
lead,

Through desert wastes, o'er flowery
mead;

Mid tangled thicket set with thorn,
Mid gloom of night or glow of
morn;

But still I know my Father's hand
Will bring me to His goodly land.

Farewell, Old Year, with goodness
crowned,

A hand divine hath set thy bound.
Welcome the New Year, which shall
bring

Fresh blessings from my God and
King.

The Old we leave without a tear,
The New we hail without a fear.

Selected by Mae Tharp.

SEED THOUGHTS

Dishonesty is too high a
price to pay for any ad-
vantage that may come to
men in the flesh. A con-
science void of offense to-
ward God and man is the
highest standard of life any
one can live.

Give us a man, young or
old, high or low, on whom
we can thoroughly depend—
who will stand firm when
others fail—the friend
faithful and true, the ad-
viser honest and fearless,
the adversary just and chiv-
alrous; in such an one there
is a fragment of the Rock of
Ages—a sign that there has
been a prophet among us.
—Dean Stanley.

There is nothing that
makes men rich and strong
but that which they carry
inside of them; wealth is of
the heart, not of the hand.
—Milton.

The way to cast out vain
desires is to be filled with a
desire for heavenly things.
The two spirits cannot
dwell together—we will
hate the one and cling to
the other.

SUNDAY SCHOOL LESSONS

- Jan. 6—Man, The Crown of God's Creation. Gen. 1:1-27.
- Jan. 13—Adam and Eve Yield to Temptation. Gen. 3:1-13.
- Jan. 20—Adam and Eve's Punishment. Gen. 3:14-24.
- Jan. 27—Accepted and Rejected Sacrifices. Gen. 4:1-15.
- Feb. 3—Noah Obeys God by Building the Ark. Gen. 6:1-22.
- Feb. 10—The Wickedness of Man Punished. Gen. 7:1-24.
- Feb. 17—Abram Taking God at His Word. Gen. 12:1-9.
- Feb. 24—Lot's Selfishness and Abram's Generosity. Gen. 13:1-18.
- Mar. 3—Abraham's Concern for Others. Gen. 18:17-33.
- Mar. 10—Abraham's Great Faith. Gen. 22:1-19.
- Mar. 17—Jacob Prizes the Blessing Which Esau Despised. Gen. 27:1-40.
- Mar. 24—Jacob Wrestles with God. Gen. 32:9-32.
- Mar. 31—Review.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—Samuel and Israel's First Kink. I Sam. 10:17-27.
- Jan. 13—Saul Disobeys God. I Sam. 15:1-23.
- Jan. 20—David the Shepherd Boy Chosen King. I Sam. 16:1-13.
- Jan. 27—How David Overcame the Giant. I Sam. 17:20-54.
- Feb. 3—Saul's Hatred and What It Led to. I Sam. 18:5-11.

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- Feb. 10—The Friendship of David and Jonathan. I Sam. 18:1-4 and 20:1-3.
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- Mar. 3—Absalom Mistreats His Father. II Sam. 15:1-12.
- Mar. 10—David's Love and Concern for Absalom. II Sam. 18:1-17, 33.
- Mar. 17—David Praises God for His Goodness. II Sam. 22:1-25.
- Mar. 24—Solomon, The New King. I King 1:28-40.
- Mar. 31—Review.





BIBLE MONITOR

VOL XIII

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No. 2

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR DUTY HERE

It is evident that our Maker did not place the human family on this earth without a purpose. Of all the created things, there are none but what have their sphere of action, their mission in this world. The birds, the beasts, the creeping things, the fishes of the sea all fill a place in this world and have a work to do. Then surely, man the crowning glory of all creation was not placed here for nought. In Rev. 4:11, the declaration of the four and twenty elders that surrounded the throne is this, "Thou art worthy, O Lord, to receive glory, honor and power: for thou hast created all things, and for thy pleasure they are and were created." It can be understood from this that all things were created for the

purpose of pleasing God.

After the work of creation had been finished, "God saw every thing that he had made and, behold, it was very good." Thus we find that everything as it was created pleased God. All of these created things honored and glorified their Maker as long as they continued as they were created. Man, the one created "in the image of God" in whose nostrils God breathed the breath of life so that he became a living soul, was endowed with great intelligence and ability.

"And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth." (Gen.

1:28.)

It was also intended that man was to dress and keep the garden of Eden into which God placed him. The only restriction placed on man was that he should not partake of the fruit of one tree. As long as man fulfilled his mission by being submissive and obedient to his Maker all went well; we find however, that when he was tempted, he hearkened unto the voice of his wife and transgressed the commandment of the Lord. This was displeasing to God and the human family has suffered the consequences of this sin ever since. We rejoice, however, that God did not cast us off utterly, but provided a way whereby we can still honor and glorify our maker and live pleasing in his sight.

Even though the human family has sinned and fallen from their original state of purity it is still their mission on earth to honor and glorify the God who created them. The first step toward fulfilling this mission is for us to acknowledge that we have sinned, confess our sins and submit to the plan of redemption extended to us by our Lord and Savior

Jesus Christ. This will make of us new creatures, for "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I Jno. 1:9.)

We should then present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. This service consists in walking in harmony with all the commandments, statutes and ordinances of the Lord as given to us in the gospel. A life that is yielded to the will of the Lord is a life that is a blessing in this world and it will redound to the honor and glory of God. Such a life is spent in laboring with our hands to provide for ourselves the necessities of life, in striving to uphold the word of God in its primitive purity and the upbuilding of the kingdom of God here below, in ministering to the poor and needy, in visiting the widows and orphans, in keeping ourselves unspotted from this world and doing good to all men as we have opportunity. "But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16.)

A wise man of old and one with a wide experience has left us this conclusion, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Ecc. 12:13-14.)

Inasmuch as it is revealed so clearly to us what our duty in life is may we all strive through the coming year to more acceptably fulfill our mission in this world.

WHAT MUST I DO TO BE SAVED

E. J. Reece

The question of what must I do to be saved, should be of great concern not only to the unsaved, but also to the saved. To the saved, to know, just how they were saved, then they ought to be able to tell the unsaved what to do.

Christ and the apostles have told us plainly what to do to be saved. If we know what that is, then, and not only until then can we tell

others what to do. We might have the reputation of great learning, and extensive knowledge in many things, and be totally ignorant of the simple process by which our souls may be saved, not because we cannot know, but because we do not try to know. I say again that Christ and the apostles have told us what to do to be saved.

Let us turn to the record and see, when the jailor asked "What must I do to be saved?" The answer was believe on the Lord Jesus Christ and thou shall be saved and thy house. (Acts 16:30-31.)

To believe on the Lord Jesus Christ is to believe in the gospel of Christ, which further "is the power of God unto salvation, to every one that believeth," "to the Jew first, and also to the Greek." For therein, (that is in the gospel) is the righteousness of God revealed, from faith to faith, as it is written the just shall live by faith.

Remembering that Jesus in His last commission commanded the apostles to "go into all the world, and preach the gospel to every creature. He that believeth

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Ezra L. Beery, Union, Ohio, Associate Editor.

and is baptized shall be saved." So to believe on the Lord Jesus Christ, and His gospel meant not only believe, but also to be baptized. To believe on the Lord Jesus Christ was not all that Paul and Silas said, or did. Read also verses 32 and 33 of Acts 16, which says, "And they spake unto him the word of the Lord, and to all that was in his house. And he took them the same hour of the night, and washed their stripes and was baptized, he and all his straightway." In this instance it is plain that the jailor and his, straightway were "saved."

By doing what the

apostles taught, to believe on the Lord Jesus Christ, who said in Mark 16:16, "He that believeth and is baptized shall be saved."

Another instance we have when they were inquiring "what to do," and were told what to do, was on the day of pentecost, when Peter told them to repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, (Acts 2:38). In this instance Peter told these people just what the Master had previously told him. (Read Mark 16:16, Luke 24:47.)

Let us never forget what those of about 3,000 was told to do—"repent," and that was not all—this much more, "and be baptized." What for? For the remission of sins.

Another instance, when Saul was under conviction, he asked the Lord, "What wilt Thou have me to do?" And the Lord said unto him, "Arise and go into the city, and it shall be told thee what thou must do." Saul obeyed, and one Ananias, a man full of the Holy Ghost told him to "Arise and be baptized, and wash away

thy sins, calling upon the name of the Lord."

In Rom. 10:13 we read, "For whosoever shall call upon the name of the Lord shall be saved." The 9th verse says confess Him. So the scriptures teach that in order to "be saved," we must believe, repent, confess and be baptized. "For without faith it is impossible to please God," (Heb. 11:6.) "Except ye repent ye shall all likewise perish." (Luke 13:3-5.)

Confess: "If thou shalt confess with the mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9.)

Must be baptized, because Jesus enjoined it in the plan of salvation, "Mark 16:16.) And that "Baptism doth now save us." (I Peter 3:21.) We know that this is the way that Christ and the apostles taught. If not the way now, who changed it. Examine yourselves whether ye be in the faith.

I know Paul says, "By grace ye are saved through faith," and that I firmly believe. That is through a faith that cometh by hearing the word, the words of

that Jesus and the apostles spake, that I have been referring to.

Saved through faith, that is, through the faith that accepts the plan and way that the Lord marked out, a faith that works by love. The word tells us "that by faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith." (Heb. 11:7.)

In the 6th chapter of Genesis we find that the Lord told Noah how to make the ark, and verse 22 says, "Thus did Noah, according to all that God commanded him, so did he." Noah's faith was the kind that the apostle James speaks of when speaking of a saving faith, (James 2:14-18.) And as it was in the apostle's time, two kinds of faith, living and dead—just so now, just as James asked, I ask what doth it profit my brethren, if a man say he hath faith, and have not works? Can faith save him? I would have you know that faith without works is dead.

The faith alone theory, or being saved independent of our keeping the commandments is against Bible doctrine. I heard a minister recently say, we do not work out our salvation, but I hear Paul say, "work out your own salvation with fear and trembling." (Phil. 2:12.)

I believe Paul knew just how to teach it, being inspired, and Timothy, his own son in the faith, "To take heed to thyself, and unto the doctrine; continue in them; for in so doing this, thou shalt both save thyself, and them that hear thee." (I Tim. 4:16.)

The young man that came to Christ wanting to know what he should do that he might have eternal life. "Christ said, if thou wilt enter into life keep the commandments." In Matt. 7:21 Christ says, "not every one that sayeth Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father in heaven."

In Rom. 2:13, we are told that the "doers of the law shall be justified."

Saved through a perfect obedient faith that works by love, heeding the word.

Fairview, Mo.

THE BONNET

Sister Dewey Shaffer

What does the bonnet mean? Do we ever stop to think what it means to us, and to the world? Do we realize though the world stops and looks at us, that it is nothing to be ashamed of?

And when we wear them are we not preaching a sermon? Like Noah did when he drove the nails into the ark, that we show our faith.

I many times wonder just what is in their minds, when they look at me so close, and do not say anything or ask anything.

Some people tell us that we wear them just to be seen, because we sometimes use the scripture that we "are to be known and read of all men." But if that was the case why would the devil tempt us to take it off, or lay it aside? I don't think he works quite that way.

We are not all tempted to take it off. I think it depends a god bit on the way we were brought up when we were young. Until we learn to love to wear it. But now members leaving the

world and coming over to Christ, cannot so readily see the need of wearing the bonnet, and are often tempted to leave them off.

But can we be "women professing Godliness" if we don't wear them. Or are we not "conformed to this world" when we leave them off?

And then too, when we have them on, the world can look at us and see we do not belong to them.

It arouses their interest, that they inquire what kind of people we are.

To me, when I see a woman with a bonnet on, although I never saw her before, she seems nearer and I hold her as a truthful and very respectable woman.

When I learn of a woman that wears a bonnet and is untruthful and not straight in her character I always think of what Christ said, "If we are ashamed of Him here on earth He will be ashamed of us in the day of judgment."

I often think of several women together, all of them professing Christianity except one. All of different churches and gaily dressed. Can you tell by looks which one is a non-member and

what churches the others belong to? Or would you know they were church members if some one had not told you? Or in your judgment from their looks, say I suppose they all belong to the same church? Our bonnets are small, but they show a bright light.

But I want to say that gay clothes do not go in harmony with a bonnet. That we must have plain made clothes and not of costly material.

I once heard a woman say that the Lord intended that His people should have the very best there is to have. I agree with her to the extent of spiritual things, but not of this world in material things.

Christ came and preached to the poor, and said that "they who wear soft raiment live in kings houses." Do we have record of many kings accepting Christ? Then why should we try to imitate the rich?

Do we not feel higher in gay clothes? And many times think our neighbors and others, will think we are more wealthy than we are. But how often do we not deceive ourselves worse than others?

Do we not need to read our Bible and learn of Christ, and the life He would have us live? Do we ever think of the protection our bonnets and plain dress is to us? We have no desire what ever to go to ball games, parties, dance halls, theaters and any other worldly place, with them on. And too, the world will look on and say I can't ask her to go for I know she don't believe in such things, for I never see anyone like them in such places.

The Lord always knows how to protect us when we let our light shine, for He will not suffer us to be tempted above which we are able to bear.

May God help us to want to live a more simple life in manner, dress and homes is my prayer.

I would be glad to see some more articles in the Bible Monitor on this subject.

R. 1, Kerens, W. Va.

For the pastors are becoming brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered. (Jer. 11:21)

WORKING OUT OUR SOUL SALVATION

J. D. Brown

This subject should concern every good thinking man and woman. I just listened to a minister a few evening ago that brought this subject forecably to my mind. In his invitation for converts he quoted Acts 16:31. "Believe on the Lord Jesus Christ and ye shall be saved." He called the attention to those in rural districts by radio, saying call on the Lord Jesus Christ, ask Him to save you, and He will save you right where you are, salvation is a gift received for the asking. I believe Jesus Christ could save a man right where he is, but did he promise to do so?

I do not believe he ever promised to save any man right where he is. Man, this natural man has a work to do before Jesus has ever promised him salvation. He actually has to move out of this old tabernacle. He first must crucify self, bury the old man if you please.

Faith is essential, but there is more connected to salvation that just to be-

lieve. (James 2:26) "As the body without the spirit is dead, so faith without works is dead also." According to James the preacher was preaching a dead faith, absolutely helpless, unable save.

(James 2:18) "Shew me thy faith without thy works and I will shew thee my faith by my works." The apostle in those words has simply said, shew me thy faith without thy works and I will shew thee my faith by what I do. Let us not forget works has its part in the great plan of God as well as faith.

James says also in the same scripture, the devils believe and tremble. Then we see if faith alone would save according to the scriptures, the devils would be entitled to salvation.

(James 1:25) James here says we must be a doer of the work, and that a doer of the work will be blessed in his deeds.

(Matt. 7:21) Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of heaven. But he that doeth the will of My Father which is in heaven.

The man that actually believes expects to work.

(Acts 9.) Paul on his way to Damascus says, who art Thou Lord, what will Thou have me do? Go up to Damascus, there you will meet a man that will tell you what you will have to do. It was compulsory with Paul.

(Acts 2) Peter was asked by those who believed, "What must we do to be saved?" "Repent every one of you, and be baptized in the name of Jesus Christ." Oh, Peter said repent, that was just the way John the Baptist preached. That was just what Jesus said, "Repent for the kingdom of heaven is at hand."

According to Peter, John and Jesus Christ repentance is essential to salvation. When a man really believes he begins to repent.

Paul said lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

This simply means lay aside all ungodliness, every thing that is carnal, for the carnal mind is enmity against God not subject to the will of God neither in-

deed can be. Repentance means turning about, "faith the first step," faith qualifies us for repentance. Repentance qualifies us for baptism.

(Matt. 3:5) Jesus said, except a man be born of water, and of the spirit he could not enter into the kingdom of heaven. By this we understand a man can not be saved right where he is, by faith alone.

After man believes, and repents, and is baptized by water, then he receives the Holy Ghost. At that moment he is a regenerated man, a new creature if you please. Then he is assured of salvation. When man offers salvation on faith only he offers it on easier terms than Jesus Christ ever offered it.

(John 14:1-5) Jesus said, "If you love Me keep My commandments."

(John 15:14) "Ye are My friends if ye do whatsoever I command you."

(Matt. 12:50) "He that doeth the will of My Father the same is My brother and sister and mother."

(Matt. 7:21) "Not every one that saith unto Me Lord, Lord."

(Gal. 1:8) "But though

we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed." Jesus Christ with all the apostles preached faith with works essential to salvation. Beware, there are false prophets in the world, deceiving and being deceived.

Jesus came and did the works of Him that sent Him, spilled His blood on Calvary to purchase this great salvation.

We sing must Jesus bear the cross alone and all the world go free? No there's a cross for every one and there's a cross for me; must I be carried to the skies on flowry beds of ease, while others fought to win the prize and sailed through bloody seas.

Poplar, Mont.

THE WORTH OF INFLUENCE

Ida M. Helm

Jesus said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12.) Again He said, "Ye are the light of the world. A city

that is set on a hill cannot be hid. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." (Matt. 5:14-16.)

The question, "What is my influence worth?" has doubtless come to each one of us some time or other. It seems to be the first duty of every Christian to shine, to reflect to this sin-darkened world the light of Christ. St. John 1:5 says, "And the light shineth in darkness, and the darkness comprehended it not." The light of truth shone amid blind and sin-darkened hearts, and mankind sitting in the darkness and shadow of death had not the ability to find the way either of truth or holiness or of life. "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imagination and their foolish heart was darkened." (Rom. 1:21.)

Since they were unthankful and did not want to believe in God, the God of this world was permitted to blind their eyes. Darkness is the absence of light, it may fill every niche and

corner of a room and there will be no vision. Carry a lighted lamp into the room and immediately there is light and vision in the room. Jesus came to be the Light of the World, to reveal God to mankind. "Through the tender mercy of our God the day spring from on high hath visited us. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:78-79.)

As God in the beginning created physical light, so He has created spiritual light in our hearts and souls that we may reflect that light, even the knowledge of the love of God revealed in Christ.

The true Christian represents Christ in this world. They are in this world but not of it; their citizenship is in heaven. They are obedient to all the teachings of God's word. They are thankful, helpful, humble, long suffering, willing to suffer wrong if need be with no thought of retaliation. They are christ-like and they bear His name. They are forgiving. Perhaps more of us fully realize how much influence we exert

over the people with which we come in contact as we live from day to day. Every individual exerts an influence for either good or bad over someone, and like little ripples on the water they will widen and recede to the farthest shore and return to us bringing either wormwood or most precious gifts sometime, somewhere.

Paul says, "Ye are our epistles written in our hearts, known and read of all men." (II Cor 3:2.) That means one, it means you. Christians are the only Bibles some people ever read. What is the gospel according to me? What is the gospel according to you? Do we reflect the Christ life every day? Are we exponents of Christ, the Light of the World? Are we guilty sometimes of doing or saying things that cause the reading public to say we are not sincere in our Christian profession, because we are inconsistent in our daily walk in life. The real greatness of one's character depends on his faithfulness to his Christian profession.

Once a lawyer asked Jesus the question, "Which is the great commandment

in the law?" Listen to Jesus answer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself." (Matt. 22:-36-39.) We must learn to crucify our selfish, unthankful carnal desires. We can not afford to take a vacation from our Christian life for one brief moment.

In a jeweler's window there stood a clock that stopped at 15 minutes before nine o'clock one morning. This was discovered in half an hour and the clock was set going again, but in that brief half hour an unbelievable amount of mischief had been done. Children hurrying to school had noticed the clock and stopped to look in at the store windows and were tardy at school. Travelers hurrying to the railroad station looked at the clock, walked slower and missed their train. Business men going to meet appointments were informed by the clock that they had more time than they really had, so they stopped to talk leisurely

upon the street and were late at their appointment. School teachers, clerks, physicians, lawyers and day laborers were cheated by the clock and lost precious time from their work. Afterwards when people talked about the clock stopping and began to compare notes they were astonished at the number of people that had been influenced by the clock.

It is not only the big things in this life that counts, the little things of everyday life have far reaching influence that will continue when time shall be no more.

R. D., Ashland, Ohio.

WHERE HELL IS

Roscoe Clapper

A young man while distributing tracts one day met some of his old companions, who derided him as he spoke to them of the Lord Jesus Christ and the way of salvation. "Here," said one of them, "can you tell me where hell is?"

After a moment's hesitation the young man said, "Yes, it is at the end of a Christless life."

Reader, if you are not saved, be saved now, because now is the time. I accepted Christ as my Saviour July 8th. I am not ashamed of the gospel of Christ; I want everyone to know that I have joy and peace in my heart that I've never had before. I'm still young and I enjoy learning of the Lord. We cannot learn too much, but there is a saying of not learning enough—that's what is wrong with lots of people of today, they neglect the reading of the Bible. Reader, read the Bible more, it will do you good. It can't do you any harm!

How shall we escape? We can't escape the devil unless we repent and be baptized. Jesus said, "I am the Way, the Truth and the Life, no man cometh unto the Father but by Me." (John 14:6.)

Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. (Acts 4:12.)

When the bugle's call sinks into silence and the long marching column stand still; when the captain repeats his last orders and they've captured the last fort and hill, and the flag

has been hauled for the mast head, and the wounded afield checked in and the world that rejected its Saviour is asked for a reason, what then?

The above lines are to make a thinking person think.

When the bugle call sounds and the great angel announces that time shall be no more.

Reader, if you are not saved, what then? At the end there will be a great public meeting. You will have to attend.

Heaven or hell, which shall it be? You must choose now for eternity—after while may be to late!

Dallas Center, Ia.

CHRONICALS OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter I

The object in writing this essay is to give some facts of history as pertaining to the Christian church. We will not go over much of what is recorded in the New Testament, but give such narratives as the dates of the writing of the epistles. The supposed date of the death of each of the apostles. Give

some of the suffering and trials of the early Christian martyrs. Also want to give some of the progress that the Christian church made during the first centuries of this era.

We feel that in the age we are living in at present, it would be of some benefit to to know what the early disciples had to encounter for their faith.

The first persecution was waged against the Christians by the Jews whereof Saul of Tarsus was one who took an active part. The first disciple to suffer a martyr's death was Stephen. (Acts 7:54-69.) This is supposed to have occurred about A. D. 34. This persecution caused many of the disciples to leave Jerusalem and go to other cities of Palestine, and as they went they preached that Jesus of Nazareth was the Christ—the Saviour of the world.

About one year after Stephen's death Saul was converted, baptized and became the eminent apostle Paul. It is considered that A. D. 30 or 41, Cornelius the centurion in the city of Caesarea, heard the gospel by Peter and was baptized, which was the opening of

the gospel door to the Gentiles.

The Apostle James, the son of Zebedee, and brother of John, was the first that we have any record of that died by martyrdom of the apostles. This occurred about A. D. 44. Heriod, who was king of Judea at that time, to vex the church and to please the Jews slew him with the sword. (Acts 12:1-3.)

A few years before the destruction of Jerusalem, the Scribes and Pharisees took James, the brother of Jude, and half-brother to the Lord, and threw him down from one of the pinnacles of the temple, and stoned him. This James was bishop of the congregation at Jerusalem. Josephus, the Jewish historian attributes the destruction of Jerusalem as a punishment to the Jews because they murdered this saint.

Soon after the time of the crucifixion of Christ, the Jews became rebellious to the Roman government and as time went on they took up arms and fought with the Roman army. At times they would put the Romans to flight, but most of the time they were defeated and

driven into their walled cities. This continued until A. D. 70. By this time millions of the Jews were driven into Jerusalem.

The Roman general's name who was at the head of the Roman army was Castius. He had surrounded Jerusalem but for some cause he withdrew his army. Here the Christians remembered the warning that Jesus gave in Matthew 24:15-20. The historian tells us that they in a body retreated to Pella, a Gentile city on the opposite side of the Jordan, in a mountainous country. It is believed that not one Christian perished in the siege and destruction of Jerusalem, while it is estimated that more than one million Jews perished in its siege.

The Christians that retreated to Pella were all Jews. They for near two centuries held to many of the Jewish ceremonies, like those Jewish brethren did in Jerusalem. They were known as Ebionites, and ap-palation, "The Poor." Some were very strict in such as keeping the Jewish right of circumcision, and considered Paul as a false apostle, while there were

some that finally left off the Jewish ordinances.

Salida, Calif.

MOTHER' GIFT—THE BIBLE

Remember, love, who gave you this,
When other days shall come;
When she who has thy earliest kiss
Sleeps in the narrow home,
Remember, 'twas a mother gave
The gift to one she'd die to save.

Thy mother sought a pledge of love,
The holiest for her son;
And from the gifts of God above
She chose this holy one—
She chose for her beloved boy,
The source of light and life and joy.

I bid thee keep the gift, that when
The parting hour shall come,
We may have hope to meet again
In an eternal home;
The precious faith in this shall be
Sweet incense to my memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid thee cast the pledge aside
That thou from youth hast borne,
I bid thee pause and ask thy breast
If he or I have loved the best.

A mother's blessing on her son
Goes with this holy thing;
The heart that would enjoy the one
Must to the other cling.
Remember, 'tis no idle toy—
A mother's gift, my darling boy.

THE MODERN STYLE

Sister Ed. O'Brien

It is with something of
a kindred feeling that we
undertake to lay hands on

this matter which today
has so completely captured
the hearts of women, young
and old, that a proper sense
of modesty and even de-
cency seems to have been
almost forgotten.

That the woman of the
world whose life is to please
the flesh should be carried
away by the shocking style
of today is not surprising,
for these we have only
sorrow, but it is to those who
love the Saviour and have
read in His word that he
who would be a friend to the
world is an enemy of God—
it is to these that we appeal
with the hope that some at
least may see the awful con-
dition into which they have
perhaps unwittingly come,
to these we appeal with the
hope that some, yea, even
many may be helped not
only to see the awful sin of
modern dress but also to
try and draw many of their
sisters back into the gospel
way.

The gravity of the situa-
tion can hardly be over-
estimated. A war has been
declared against old stand-
ards into which have en-
tered social financial and
religious problems, and on
the one side are the forces
of purity, goodness and

virtue together with the plain statement of the word of God.

Against these are arrayed the whole strength of the lower world which has always sought a dress which would arouse the passion of men. It is an awful thing to see Christians fall for that when they should be enlisted on the side of those who oppose this awful evil.

There can be no name fit to describe this curse of modern time other than the plain word.

Satan's trap, for when Satan comes with the bait of modern fashion, woman-kind has fallen as though stricken by a curse, and man has hardly dared raise a voice of alarm though he knows it spells ruin to the race. For every word of warning there are ten words of defence.

May we all strive to live up to the commands as they are given to us in the scriptures that we may help others to overcome this evil.

A signpost means guidance. To refuse to read it is dangerous to the traveler. The Bible is God's signpost on man's road of life.—Sel.

NEWS ITEMS

ELDORADO, OHIO

The Eldorado Dunkard Brethren church held their regular quarterly council on December 8th, with our Elder Bro. Lawrence Kreider in charge. He read I Cor. 3 and gave a very interesting and upbuilding talk on same. Bro. Harry Bowser of the Plainview church was also with us.

At this meeting new officers were elected for the coming year, and an offering was taken for the benefit of the Publication Board.

Sister Pearl Troutwine,
R. 1, Arcanum, Ohio.

SWALLOW FALLS, MD.

On Wednesday evening, November 28th, our Elder came into our midst and preached that evening. On Thanksgiving morning we again come together for the purpose of which that day was set forth. Bro. Z. L. Mellott read Eph. 5. Prayer by Bro. M. T. Broadwater. Elder D. S. Flohr gave us a message from Prov. 3:9-10, associated with Psalms 50:11-12, which was very fitting for the day, bringing it plainly before us what we have to be thankful for.

He also gave us another pure gospel sermon Thursday evening.

At our fall council it was decided to have Elder J. A. Miller conduct a series of meeting for us some time during summer 1935. Bro. Z. L. Mellott was appointed to arrange with Bro. Miller as to the date, which will be announced later.

At the same time the congrega-

tional lines were discussed and settled which will be announced at District meeting.

Three letters of membership were asked to be granted, one is pending. We also accepted the resignation of our secretary, and a new one elected. Our delegates chosen to represent us at District meeting are Bro. M. T. Broadwater and Bro. Henry Mosser. At the close of this pleasant council our Elder gave us some good admonition.

On the evening of December 2nd the writer and mother had the privilege to attend the services in the Middle Creek house, Church of The Brethren, arranged for by the members and pastor of that place for Eld. D. S. Flohr, where he found a warm welcome in the church and enjoyed the kind hospitality in the home where he visited as well as in the church. There he gave us another message from God's word which will long be remembered and which was much appreciated by those that had the privilege to be his listeners, which I know by the remarks we heard before leaving that place; and we hope the seed that has been sown will grow to the glory of God.

Martha G. Folk,
Fort Hill, Pa.

WATERFORD, CALIF.

We, the Waterford congregation, had a pleasant surprise Sunday, November 25th when Bro. T. C. Ecker came and met with us for worship. We were not expecting him so soon. He preached for us on Sunday evening and we had preaching every evening at the home of Bro. Harry Van Dyke

closing Thursday evening.

Thursday being Thanksgiving day we met for an all day meeting. We held our council meeting in the forenoon and an election was held for a minister, resulting in Bro. Blair Hoover and Bro. Harry Andrews being elected. All had dinner at noon and the installation services were held in the afternoon.

In the evening Bro. Ecker preached a Thanksgiving sermon for us. We feel that this was a day to be remembered and may we have many more such meetings, and may we be faithful so we can have a glorious meeting in heaven.

One has come to join us from the Brethren church since our last report.

We expect Bro. Ecker to hold a series of meetings for us soon after the first of the year—a definite time has not been set.

We ask the prayers of the Brotherhood that these meetings may be a success, both to strengthen the brethren and sisters, and that those who know not Christ may seek him while it is yet called today.

Hattie Van Dyke,
Modesto, Calif.

DALLAS CENTER, IOWA

On December 7th we had our business meeting. The opening song was No. 237 in the Brethren Hymnal. The scripture lesson was II Tim. 2. The minutes of the previous meeting were read and accepted. Eld. Roscho Royer was re-elected for our Elder for another year. Other officers were elected to help carry on the work of the Lord. Some of our Sunday School officers were also elected.

Bro. Clarence Gehr of Minburn, Ia., will be our correspondent for this year. Let us work together that the kingdom of God will prosper and grow.

Another year is past,
And time is going fast;
Some, their work is done,
Other's work has begun.

Sometimes we have conquered,
Sometimes we have failed;
But he that endureth unto the end
The same shall be saved.

Let us toil here below,
That the work of the Lord may
grow.

And when our work is done,
And the race is run,

That we may enter that prepared
place,

Where we will see the Savior's face.
And be around the throne
Where we'll never be alone.

Orville Royer,
Dallas Center, Ia.

BETHEL, PA.

We, the Bethel congregation, held our love feast October 28th, with a very good attendance. Many neighbors and friends, brethren and sisters of neighboring congregations spent the day with us.

The ministering brethren from adjoining congregations were: Elders J. L. Myers, Logansville, Pa.; Jacob A. Miller, Mechanicsburg, Pa.; A. G. Fashnestock, Brunnerville, Pa.; Bro. Henry Kegerreis, Rummerfield, Pa.; Bro. Ray Shank, Mechanicsburg, Pa.; Bro. Chas. Ness and Bro. Joseph Myers, Lower York, Pa.

In the evening Eld. Jacob A.

Miller officiated with about 50 surrounding the Lord's table.

We, the Bethel congregation, wish to thank the brethren and sisters from neighboring congregations for attending so faithfully at our love feast, and invite them all back to our regular services which are held every two weeks.

James M. Kegerreis,
Mt. Aetna, Pa.

ENGLEWOOD, OHIO

We met in our regular quarterly council at this place on December 22nd with our Elder J. P. Robbins in charge.

All business was taken care of promptly and pleasantly.

The church and Sunday School officers for the coming year were elected at this time. Bro. Robbins was re-elected Elder and Bro. Samuel Hall was chosen Sunday School superintendent.

May we all strive to live through the coming year in the way that will be pleasing to our Heavenly Father, so that we will be living epistles read and known of all men.

A. J. Brumbaugh, Clerk.

NOTICE

We wish to acknowledge the receipt of the many holiday greetings and letters sent in by our readers and co-workers. We appreciate very much this kind consideration and would like to send a personal reply to each, but for lack of time we cannot. Our duties are increased of late due to the arrival at our home of a new baby boy on December 12. This event has naturally brought us great joy during this Christmas season.

Your letters are appreciated at all times even though you may not receive a reply.

—Editor.

OBITUARY

Joseph Blocher, son of Danial and Catherine Blocher was born December 2, in the year of our Lord 1854, in Wabash County, Ind., leaving there and going to North Dakota about 1896, where he filed on a homestead, making this his home until the spring of 1907, at which time he came to Wenatchee, Wash., purchased property in east Wenatchee, worked hard and improved same. He moved from here to Whittier, Calif., in the year of our Lord, 1919, where he again purchased property, built a nice home and resided there until August, 1934. Since that time he has made his home with his niece, Mrs. B. C. Holland.

He departed this life November 30, 1934, aged 79 years, 11 months and 29 days.

In early manhood he was united in marriage with Miss Sarah Brubaker. To this union were born five children, four boys and one girl: David, Arthur, Noah, Virgil and Mrs. Pearl Bolen.

He is survived by one son, Noah, and Mrs. Pearl Bolen, both of Whittier, Calif.; four grandchildren and one great grandchild. The rest preceded him. He also left a host of friends and relatives to mourn his demise.

He united with the church of his choice in early manhood. Just before he departed this life he requested Elder J. D. Brown of Poplar, Mont., to preach his funeral.

Text John 11:25. "I am the resurrection and the life. He that believeth in Me though he were dead, yet shall he live again.

Elder Brown was assisted by Elder Lewis Ulrich of the Church of The Brethren.

DISOBEDIENCE

The saddest thing since the world began,

Is the disobedience of mortal man—
Man, who was made in the image of God,

And abundantly blessed when right paths be trod.

In a beautiful garden long, long ago
Man began his life in this world below—

Garden of Eden so lovely and fair,
No good thing could be desired there,

But dissatisfaction entered his mind,

And something different he decided to find.

Now the wily tempter was standing nearby,

With his many gifts that please the eye,

His voice seemed kind, and pleasing to hear,

So man gave heed, seeing nothing to fear.

Oh! the awful tragedy of that hour,
When man first yielded to Satan's power!

And heard the sentence from Him on high,

"For this disobedience you shall surely die,

From the beautiful garden you must go,

For loyalty to Me you've failed to show.

Bread you shall eat by the sweat of your face,

And sorrow and suffering shall follow the race."

When man had fallen from his high estate,

He had no way to escape his fate,
But God looked down in His infinite love,

And sent His own Son from heaven above.

A wonderful Savior of man to be,
From fetters of sin to set him free.
To make complete the redemptive plan,

The Saviour died for the sins of man,

Loving hands laid His body to rest,
Then God's great power was manifest;

On the third day the Savior arose,
A mighty conqueror of all His foes,
A living Redeemer is pleading to-day,

For man to forsake his sinful way,
And follow Him in paths of love,
That lead at last to the home above.

—Selected.

LABOR UNIONS FROM A CHRISTIAN VIEWPOINT

We believe labor unions are inconsistent with the Christian profession for the following reasons:

1. Labor unions assert and insist upon their rights, which a Christian cannot do. Jas. 5:7-9; II Thes. 1:6-9.

2. Labor unions often hold their meetings on the Lord's day. Heb. 10:25; 3:13; Rev. 1:10; Acts 20:7.

3. Labor unions often hold their meetings in

secret. John 18:20; Eph. 5:1-12.

4. Labor unions involve the unequal yoke. Jas. 1:27; 4:4; II Cor. 6:14-18.

5. Labor unions use the "boycott spirit" regarding buying and selling which is the spirit of the coming anti-Christ. Rev. 13:16-17. They also compel men to join or lose their jobs, thus depriving men of freedom of will. Ex. 23:2; Jno. 8:32-36; I Cor. 7:23.

6. Labor unions foster the spirit of selfishness in ministering only to their own. Gal. 6:10.

7. Labor unions foster the class spirit which often-times manifests itself in hatred, violence, rioting and anarchy.

8. Labor unions shield members simply because they are members even though they may be woefully inefficient.

9. Labor unions require useless expense in dances, banquets, uniforms, and other forms of worldliness that a Christian should be delivered from. I Pet. 1:13-14; 4:2-5.

10. Labor unions force unemployment of members in refusing to allow them to work for any wage under

the union minimum.

11. Labor unions sometimes require an obligation similar to the lodge obligation and initiation. Matt. 5:33; Jas. 5:12.

12. Labor unions deprive a Christian of that freedom of conscience to follow his convictions and compel him to submit to the dictates of the majority of the organization to which he belongs whether in harmony with Christian principles or not. Acts 24:16; I Tim. 1:5; I Pet. 3:16-17.

—Selected.

* * * * *

YOUNG PEOPLES DEPARTMENT

* * * * *

ALONE

Retha Shaffer

In Numbers, 11th chapter we find that when the manna fell from heaven that the children of Israel complained and Moses said that he was not able to bear the people alone because it was too heavy for him to bear.

As the people were always complaining and doing things God didn't want them to do and were multiplying so fast Moses felt

that the task was too big for him to lead them alone.

We shouldn't always be complaining as the Israelites were, as this scripture was written for our benefit and we should try to follow our leader (or Elder). We should realize God is working through him with the church for our soul's salvation. We should realize that when we are complaining our influence goes out to others and gives them a chance to complain too. That we are not alone when complaining, but if we were it would not be as bad.

In Deut. 32:12, the Lord alone did lead Moses and there was no strange God with him. If we read the Bible, do what it teaches, the Lord alone will be leading us and there will be no strange Gods with us, and in time of temptation or trouble we will receive great comfort and strength from knowing it by reading and therefore we will not be alone.

I am thinking of Elijah when he was alone by the brook Cherith. The great comfort and strength he received by his obedience to God, and if he had complained when God asked him

to go to the king in his rough clothes, who was indeed in the high honors of the world and tell him of his sin, Elijah would not have received the great strength he did from God. If we would realize the great care God has over us we would be strong many times when we fall.

(Psalms 136:4.) To him who alone doeth great wonders for his mercy endureth forever. (Hosea 4:17) God told the people of Israel let Ephraim alone because he was joined to idols. If we associate with people who worship idols of this world we will soon be worshipping them too, and therefore our light will not be shining as bright as God wants it to.

Yet we shall not live by bread alone but by every word that proceedeth out of the mouth of God.

R. 1, Kerens, W. Va.

Our prayer should be, "Open thou mine eyes, that I may behold wonderous things out of thy law."

Heavenly Father, we are thy children, may we fully trust thy promises to love and protect us.—Selected.

TO THE OLD AND NEW YEAR

O Year that is going, take with you
Some evil that dwells in my heart;
Let selfishness, doubt,
With the old year go out—
With joy I would see them depart.

O year that is coming, bring with
you
Some virtue of which I have need;
More patience to bear,
And more kindness to share,
And more love that is true love indeed.

O year that is going, take with you
Impatience and wilfulness—pride;
The sharp word that slips
From these too hasty lips,
I would cast, with the old year,
aside.

O year that is coming, bring with
you
More charity unto the weak—
A deep, growing peace,
That never shall cease—
Of these things I surely have need.
Selected by Olive Deardorff,
Greentown, Ind.

A loving trust in the
Author of the Bible is the
best preparation for a wise
study of the Bible.—H. Clay
Trumbull.

The careful and reflecting
reader lays up a perpetual
feast for his old age.

To bring up a child in the
way it should go, lead the
way.

SUNDAY SCHOOL LESSONS

- Jan. 6—Man, The Crown of God's Creation. Gen. 1:1-27.
 Jan. 13—Adam and Eve Yield to Temptation. Gen. 3:1-13.
 Jan. 20—Adam and Eve's Punishment. Gen. 3:14-24.
 Jan. 27—Accepted and Rejected Sacrifices. Gen. 4:1-15.
 Feb. 3—Noah Obeys God by Building the Ark. Gen. 6:1-22.
 Feb. 10—The Wickedness of Man Punished. Gen. 7:1-24.
 Feb. 17—Abram Taking God at His Word. Gen. 12:1-9.
 Feb. 24—Lot's Selfishness and Abram's Generosity. Gen. 13:1-18.
 Mar. 3—Abraham's Concern for Others. Gen. 18:17-33.
 Mar. 10—Abraham's Great Faith. Gen. 22:1-19.
 Mar. 17—Jacob Prizes the Blessing Which Esau Despised. Gen. 27:1-40.
 Mar. 24—Jacob Wrestles with God. Gen. 32:9-32.
 Mar. 31—Review.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—Samuel and Israel's First Kink. I Sam. 10:17-27.
 Jan. 13—Saul Disobeys God. I Sam. 15:1-23.
 Jan. 20—David the Shepherd Boy Chosen King. I Sam. 16:1-13.
 Jan. 27—How David Overcame the Giant. I Sam. 17:20-54.
 Feb. 3—Saul's Hatred and What It Led to. I Sam. 18:5-11.

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 Mar. 10—David's Love and Concern for Absalom. II Sam. 18:1-17, 33.
 Mar. 17—David Praises God for His Goodness. II Sam. 22:1-25.
 Mar. 24—Solomon, The New King. I King 1:28-40.
 Mar. 31—Review.

BIBLE MONITOR

VOL XIII

February 1, 1935

No. 3

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR OPPORTUNITIES

It matters not how we are situated in life, we all have opportunities of doing good. To the great, the small, the rich, the poor, the old, the young these opportunities come each day of the year and much depends on how we make use of them.

In this world in which we live there is so much sorrow and suffering, so many in need, so many broken hearted, discouraged and in despair and much of it could be relieved by a simple application of the golden rule as taught and illustrated by our Lord and Savior, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matt. 20:28.) In this Jesus left us an example that we should follow in his steps. Just how closely do

we follow our Master in these matters?

It is interesting to note the many acts of kindness, love and mercy recorded in the gospel which Jesus performed in His short stay on this earth. Many of these were just small deeds but how much they meant to those with whom He came in contact. Did you ever stop to think what effect the little things we do in life have?

Really it is the little things in life that count with most of us. In our daily association with our fellowmen we come in contact daily with those who need our help and encouragement. Often it may mean no sacrifice to us to do much good. A friendly smile, a hearty greeting, an expression of sympathy, a few words of encouragement sometimes will bring

joy to some neighbor, friend or discouraged wayfarer.

Then we have opportunities to feed the hungry, clothe the naked, befriend the friendless, visit the sick, comfort the sorrowing and lend a helping hand in many ways to those about us. In so doing we can be a blessing to others and a great blessing will be ours in return.

We are so much inclined though to be selfish, cold and indifferent to the sorrow and troubles of others and do not show the love and sympathy that we should. As a result we pass many of the opportunities that come to us and fail to manifest the right spirit to those in need.

Too often we do like the priest or the Levite, when we see an opportunity to help some one who is in trouble, "pass by on the other side" rather than like the good Samaritan who "had compassion" on his wounded fellowman and attended to his needs. (Luke 10:30-37.) We are forgetful of the fact that "Thou shalt love thy neighbor as thyself" is one of the greatest commands.

If all who profess to be

servants of the Lord would manifest this love and compassion in sincerity and truth, what a different world it would be to live in.

May we all purpose in our hearts to be more careful and considerate in this matter in the future than we have in the past.

"And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:9-10.)

A WITNESS FOR THE BIBLE MONITOR

John Sleppy

I thank my heavenly Father that I have the privilege of reading the good articles contained in the Monitor. I consider it a clean paper that contends for, and defends the practices of the Dunkard church with the sword of the spirit which is the word of God.

I hope and pray that the Monitor will continue to be a clean church paper through the future years. It reads like the Gospel Messenger when it first

started until so-called higher education came into the church. These high fellows filled their fountain pens with the sap of the tree of knowledge that was in Eden's garden and used them as a tongue of a serpent to poison and beguile unsuspecting readers so they would partake of the forbidden fruit (the sins of the world).

The efforts of these deceivers were so successful that it became necessary for the loyal and faithful ones to reorganize the church in order to keep the way of the tree of life. (Gen. 3:24.)

The tree of knowledge represents the wisdom of this world with all the pride, style and fashion which pleases men. This all belongs on the broad road with the wide gate that leads to the bottomless pit.

The tree of life represents Jesus Christ who is in the midst of the paradise of God. (Rev. 2:4-7). Here is a warning to those who have been deceived by the poison pen, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou are fallen and repent. He that hath

an ear, let him hear what the Spirit saith unto the churches; to him that overcometh (the tree of knowledge) will I give to eat of the tree of life, which is in the midst of the paradise of God."

The apostle Paul speaks of this paradise in II Cor., "Such an one caught up to the third heaven."

We are told in Rev. 22:2, "In the midst of the street of it, and on either side of the river, was there the tree of life." We read nowhere of the tree of knowledge in heaven, neither do we read of the tree of life in hell.

I have pointed out how a pen can poison a church through a church paper. Thanks to our dear editor that he has keen, watchful eyes on the Bible Monitor that no poison pen come upon its pages. Thanks to our writers for supplying sound doctrine to fill its pages. We rejoice very much for the unity of mind and spirit that prevails. May we ever strive to keep the unity of the Spirit in the bond of peace.

Ludlow Falls, Ohio.

Be not deceived, God is not mocked.

BIBLE MONITOR

West Milton, Ohio, February 1, 1935

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THE INHERITANCE**B. F. Masterson**

"To an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven, for you." (I Pet. 1:4.)

The young Bible student is seeking in his Bible for the hard questions and puts them to his senior, such as where Cain got his wife, etc. But the veteran of the cross, who has served his Master for many years, who will soon exchange the present for the promised inheritance which is reserved for him in heaven, is seeking for the promises of the

future in his Bible and seeking the description of the beautiful city of the new Jerusalem which he soon expects to occupy, and when he finds it in the end of the book, he is made to exclaim with Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled and that fadeth not away, reserved in heaven for you."

The language is so direct, so personal, leaves no room for doubt. "Faith is the substance of things hoped for, the evidence of things not seen." But I am so unworthy. Yes, but here is where Satan wants to rob us of our faith in the promises.

At the close of our life on earth, Satan knowing full well that we are kept by the power of God through faith unto salvation, and if he could rob us of our faith in His promises and turn our eyes away from Christ on the cross, who died for our sins and rose again for our justification and ascended into heaven entered into the sanctuary above, which is

the real, our great High Priest, with His own blood interceding for our sins.

We must hold fast and not let go our faith in His blood as prefigured under the law. The Father wants us to have a full assurance of faith in His promise.

Paul said to the Hebrews, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end." He says to the Corinthians, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God an house not made with hands eternal in the heavens."

When Peter wrote his first epistle he was about thirty-three years in the ministry, his faith was established, his hope was confirmed by the resurrection of Jesus Christ. My hope is based on nothing less.

Before I came to California I was eagerly looking for literature describing California, but when I arrived here I found that the half had not been told. When I returned east on a visit I tried to tell my friends all about it, but they

could not comprehend—they had not read up on it; they were not prepared to receive the truth about it.

There is one who was there, saw and occupied the inheritance that is reserved for us, brethren, He is our Elder Brother. He says, "He that cometh from above is above all, he that is of the earth is earthly, and speaketh of the earth; He that cometh from heaven is above all, and what He hath seen and heard that He testifieth and no man receiveth His testimony. He that receiveth His testimony hath set his seal that God is true." (Jno. 3:31-33.)

He speaks of a class that did not believe Him, the observation of those go not beyond this little earth. O how narrow are the ungodly. Such are not prepared to receive the birth, not having faith in God's word his surroundings are very limited. He is attached to this little earth—not so with the one who sets to his seal that God is true.

David said, "O that I had wings like a dove, for then would I fly away and be at rest." (Ps. 55:6.) He knew that there was a better place than this.

"There remaineth therefore a rest for the children of God." It is the Christian's privilege to soar on the wings of faith far above the corruptible, the defiled and fading to explore the land that is fairer than day.

"Things that are seen are temporal, things that are not seen are eternal."

Our text implies that our present dwelling place is corruptible, defiled and fadeth away. It has the germ of dissolution in it and must dissolve sooner or later. All this presupposes a home beyond this that is incorruptible, undefiled and that fadeth not. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made. (Rom. 1:20.)

Then the material things are defiled or has in it the germ of dissolution. This presents a gloomy picture. In our experience it comes home to us how that the Lord did not only say, "The day thou eatest thereof thou shalt surely die," but He also said, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it, all the days of thy life. Thorns and thistles shall it

bring forth to thee. In the sweat of thy face shalt thou eat bread, until thou return unto the ground."

Here is where the germ of corruption was imbedded. It is thus by contrast that we learn the true condition of our inheritance. It is the condition where the germ of corruption brought about because sin is removed.

Notice the contrast. The first brought gloom and darkness. The second light. The first brought sorrow; the second joy. The first misery; the second happiness; the first death, the second glorification; the first mortality, the second immortality.

Notice this organism of ours, in youth in the bloom of beauty and health within it is hid the germ of corruption that will bring it to dust, what must it be when this corruptible shall put on incorruption and this mortal shall put on immortality?

Then the saying shall come to pass. "Death is swallowed up in victory.

Let us, dear brethren, arise from our gloomy life, through Jesus Christ, to the highest plain, "Who hath blessed us with all spiritual blessings in heavenly places

in Christ," where is born the imagination of heaven, where heaves the breast with emotion, the origin of that which is pure and holy and shall not perish.

Heaven kisses the earth at its highest altitude, ten thousand feet above sea level on Mount Hermon, so I must ascend to the highest spiritual altitude, above all that which is impure and unholy, that I might gain heaven's sweet impression. How? How? Paul says through faith; James says by works; Peter says hope; John says, love; Jude says, perseverance. Sing "On Jordan's Stormy Banks I Stand."

1250 E. 3rd St.,
Long Beach, Calif.

WHERE DO WE GO FROM HERE?

J. D. Brown

Bliss or despair, which? (Josh. 24:15) "Choose ye this day whom ye will serve." Joshua, God's servant and leader of his people standing on the brink of the Jordan of death, giving his final command "Choose ye this day whom ye will serve, whether

the Gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell, but as for me and my house, we will serve the Lord."

Today as it was in the time of the prophet, it is a choice between two masters, between Christ possessing loveliness, and Satan possessing hatefulness.

Between Christ the Savior and Satan the destroyer. (I Pet. 58.) A choice between two deaths, the death of the righteous, and the death of the wicked. (Ps. 116:15.)

Between a death of bliss and a death of despair. Precious in the sight of the Lord is the death of the saints. (John 8:21.)

And ye shall die in your sins, and whether I go ye can not come. (Dan 12:2.)

It's a choice between two resurrections, the first resurrection unto everlasting life, and the second unto shame and everlasting contempt. (Matt. 25.)

It is a choice between two positions at the judgment. Between the right hand, and the left of the judge.

It is a choice between two eternal destinies, Christ and

His people in heaven, and Satan in torment.

And these shall go away into everlasting punishment, but the righteous into life eternal.

Poplar, Mont.

NON-CONFORMITY

J. A. Leckron

We believe the doctrine of non-conformity is one of the most essential of all doctrines stated in the Bible, and one that should be obeyed. Paul says in Rom. 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Now it seems to us that this is very plain language, and most any sane person could understand it.

Paul gives us to understand here that if we really present our bodies a living sacrifice, holy, acceptable

to God, after we are really converted by the transforming of our minds, that is, having our minds changed from a worldly nature to a spiritual nature, having our minds set on things above instead of things of the earth, then and then only can we say we are led by the Holy Spirit, and that we have our names written in the Lamb's Book of Life.

Just having our names written on the church register will not save any of us, but we must have our minds changed so it will change our way of living so the world will know that we are no more of the world, but we have had our minds renewed, and from now on we expect to be separate from the world.

Christ says in John 17:15-16, "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil; they are not of the world, even as I am not of the world." And in II John 2:15-16 we have, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh,

the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Now after reading the foregoing verses, we cannot see how any woman can strut around, walking in high heel shoes that make her walk on her tip toes, and wear skin colored stockings, or any other color, for that matter, that will draw the attention of the opposite sex, and how does it look for a sister to have a plain covering on and then dress in the height of fashion, does this look consistent?

Where is our minds anyhow? Why can we not get our mind to work in harmony with the word of God. It is not only the sisters that are out of order, the brethren must have their minds renewed just as well as the sisters, and not have their minds on foolishness, and going to places they should not, and not have two sets of clothes, one for church and the other for the world.

Remember, we may get by here in the church, but you will not get by the all seeing eye of God, and the time is coming, and we do not believe it far distant, when we will wish we had had our

minds changed so we could be ready when our dear Savior comes for all that are true to the trust He gave us.

Brethren, Sisters, why are we so careless about the Lord's work? Why don't we work in the church like we do at our work on the farm, or in the factory? If some of us don't put more of an effort to work more in earnest, I am afraid we will come up to the door like the five foolish virgins, and then it will be too late.

And to the ministers, listen to the voice of God through Isa. 58:1, "Cry aloud and spare not: lift up thy voice like a trumpet and shew my people their transgressions." May the Lord help us to have our minds renewed so we will work in harmony with His will, for if the righteous are scarcely saved, where will the ungodly and sinner appear?

Greentown, Ind.

WHAT TO DO TO BE SAVED AND TO KEEP IN THAT CONDITION

E. J. Reece

The scriptures not only tell what to do to get saved, but also how to keep in that condition. "To do," in the

text, gives the ideas that there is something for us to do to be saved, and so do the scriptures teach. To teach that we get saved independent of keeping the commandments, is to discard the plain teaching of Christ and the apostles. Neither Christ or the apostles ever taught that there was nothing for us to do.

When Paul and Silas were asked what to do to be saved they said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. (Acts 16:30-31.)

And on the day of Pentecost when they said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" "Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." In this they taught just as the Master had said in the great commission. (Mark 16:15-16, Luke 24:47.)

To repent and be baptized is not all that Peter told them to do. "And with many other words, did he testify and exhort, saying,

save yourselves from this untoward generation." If we are saved independent of anything that we can do, why did Peter tell that big number of about three thousand, to save yourselves or why did Paul say, "Work out your own salvation with fear and trembling?" (Phillippians 2:12.)

Paul to Timothy said, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." (I Tim. 4:16.) So the word plainly teaches that if we want to be saved that there is something for us to do. Those who teach that there is nothing for us to do to be saved, possibly might be like some we read of in I Tim. 1:7, "Desiring to be teachers of the law, understanding neither what they say nor whereof they affirm."

So in order to get saved it requires on man's part, faith, repentance, confession and baptism, and after one gets into the Father, and into the Son, and into the Holy Ghost, into the one Body which is the church of the living God, the pillar and

ground of the truth, into a saved state, he is then created in Christ Jesus unto good works which God hath before ordained that we should walk in them. "A new creature in Christ Jesus, old things are passed away; behold all things are become new," then "walking in newness of life," "with our affections set on things above, not on things of the earth." "Walking in all the commandments and ordinances of the Lord, blameless, not with eyeservice as men pleasers, but as servants of Christ doing the will of God from the heart." "Purifying our souls in obeying the truth, letting our light so shine before men, that they may see our good works, and glorify our Father which is in heaven." "Being a vessel of honor in the house of God, sanctified, and meet for the Master's use, and prepared unto every good work."

Still looking into the perfect law of liberty and continuing therein, being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. Yes, "Being doers of the word, and not hearing only, deceiving ourselves," even re-

membering that the Master has told us that not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

Jesus further said, "Who-soever heareth these sayings of Mine, and doeth them I will liken him unto a wise man who built his house upon a rock, and the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock." So all our future happiness depends on how we hear, and how we do that we get saved, and also how we hear and do to keep saved, as the Master said to his disciples, "If ye continue in My word, then are ye My disciples indeed, and ye shall know the truth and the truth shall make you free."

Getting saved and keeping that way is like getting in the faith and keeping the faith.

When Paul was persecuting the saints he was not in the faith, but when he heard and did what the Lord told him to do, he got into the faith, and he kept it, but some he says, "shall depart

from the faith, giving heed to seducing spirits and doctrines of devils."

In Col. 1:23, Paul says, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature under heaven." The apostle Peter addressing those in the faith what to do so as not to fall, was to "add to their faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance, patience; and to patience, Godliness; and to Godliness brotherly kindness; and to brotherly kindness charity, saying if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things, is blind and cannot see afar off, and hath forgotten he was purged from his old sins, wherefore ye rather brethren give diligence to make your calling and election sure; for if ye do these things ye shall never fall. For so an entrance shall be administered to you abundantly into the ever-

lasting kingdom of our Lord and Savior Jesus Christ."

I trust this to be sufficient to show that we have something to do in order to be saved, and so that the Lord will save us, through the gospel which is the power of God unto salvation to every one that believeth.

Fairview, Mo.

NEWS ITEMS

McCLAVE, COLO.

The Clover Leaf Dunkard Brethren church met in regular quarterly council Saturday, December 29, 1934.

Services opened by singing No. 403. Bro. Marion Roesch read Philippians 5:1-9, and led in prayer. There being no unfinished business the church and Sunday School officers were elected for the coming year.

Bro. Marion Roesch was re-elected Elder; J. L. Wertz, church clerk; Bro. Joe Kasza, Jr., church treasurer; Sister Bessie Pease, Monitor correspondent; Bro. John Roesch, church chorister; Bro. Isaac Jarboe, superintendent; Bro. Joe Kasza, Jr., assistant; Bro. Paul Moss, secretary; Bro. Marvin Pease, assistant; Sister J. L. Wertz, Sunday School chorister.

May each one feel the responsibility that is placed upon them and by greater effort may we all be more determined to live a more consecrated life. Not just part of

the time, but Matt. 24:13 says, "But he that shall endure unto the end the same shall be saved."

Sister Bessie Pease.

PERU, IND.

The Midway church met in regular council December 8th to re-organize the work for 1935. Bro. D. P. Klepinger was retained as our Elder; Bro. Frank Sampson was re-elected Sunday School superintendent; Marvin Myers, assistant superintendent; May Stoner, church clerk; the writer retained as correspondent and Monitor agent. There was no change in teachers.

We all rejoice to know Sister Klepinger's health has improved much. Sister Ruth Myers, somehow does not recover very fast for a young girl. We hope God may see fit to restore Ruth to her usual health and vigor.

We were all sorry to grant Sister Linnie Klepinger Priser a letter for we need her so much in the church. But she will be of much use to the Goshen church.

We are hoping this year will find us all nearer to God and farther from the world, for each year brings us nearer our eternal rest.

Martha Barnhart,
208 N. Water St., Peru, Ind.

WENATCHEE, WASH.

The Wenatchee congregation met December 1st in quarterly council, the first business was electing of church officers. Bro. D. B. Steele was re-elected as Elder; Bro. J. W. Steele assistant Elder; Bro. D. E. Steele clerk; Sister D. B. Steele chorister; Bro. B. C. Holland trustee

for three years.

Sunday School officers are Bro. J. W. Steele, superintendent; Bro. H. M. Law, assistant; Bro. Glen Law, secretary; Sister H. M. Law, chorister.

All business was done in a spiritual, brotherly way and to add more to our spiritual work Bro. J. D. Brown of Poplar, Mont., was here in November and gave us real spiritual messages for one week which was enjoyed by all. Bro. Brown is a very good speaker and brings to the people the pure gospel and doctrine. Bro. Brown left for his home on December 24th.

On December 9th T. C. Ecker and wife and Chas. Moser of Taneytown, Md., and Sister Lola Root from Waterford, Cal., came to us. Bro. Ecker preached two weeks for us and gave us the unadulterated word of God. We were all built up in spirit and know that he has sown much good seed for future harvesting.

At the close of the meetings we had our love feast, December 22nd. Bro. J. D. Brown conducted the examination service and gave us a good message.

Bro. Ecker officiated and all enjoyed the services, with twenty-nine seated at the tables.

We ask an interest in all of your prayers.

Elder J. W. Steele,
Wenatchee, Wash.

MINISTERIAL LIST OF DUNKARD BRETHREN CHURCH

Andrews, Harry E., Empire, Cal., M.

Ahner, Jacob, 2726 Broadway, Ft Wayne, Ind., M.

Beer, J. H., Denton, Md., E.

Britton, J. F., Vienna, Va., E.

- Bryant, J. E., Grand Junction, Colo., E.
- Brown, J. D., Poplar, Mont., E.
- Bowman, T. I., Port Republic, Va., M.
- Bowser, H. C., Brookville, Ohio, R. 1. M.
- Beery, L. W., Union, Ohio, E.
- Dickey, Howard, Astoria, Ill., M.
- Ecker, T. C., Taneytown, Md., E.
- Fahnestock, A. G., Brunnerville, Pa., E.
- Flohr, L. B., Vienna, Va., E.
- Flohr, D. S., Shady Grove, Pa., E.
- Glick, J. D., Dayton, Va., E.
- Gibble, Abraham, Myerstown, Pa., M.
- Hoover, Blair, 341 Yosemite St., Modesto, Cal., M.
- Harris, Otto, Antioch, W. Va., M.
- Helm, Martin, Ashland, Ohio, M.
- Hawbaker, John M., Minburn, Ia., M.
- Hostetler, D. W., North Manchester, Ind., E.
- Jamison, O. T., Quinter, Kan., M.
- Kreider, Lawrence, Arcanum, Ohio, E.
- Kegerreies, Henry, Rummerfield, Pa., M.
- Koones Emanuel, Kokomo, Ind., E.
- Kesler, B. E., Poplar Bluff, Mo., E.
- Koch, D. P., Montpelier, Ohio, E.
- Klepinger, D. P., Peru, Ind., E.
- Lind, A. H., Astoria, Ill., E.
- Lorenz, Peter, Peru, Ind., R. 5; M.
- Lebo, Benjamin, Carlisle, Pa., R. 1, M.
- Lilligh, Henry, Decatur, Ill., 1530 N. Monroe St., E.
- Leatherman, Minor, Antioch, W. Va., E.
- Miller, Clyde J., Bryan, Ohio, M.
- Miller Joseph A., Wawaka, Ind., M.
- Mellott, Z. L., Oakland, Md., M.
- Morphew, Paul, Quinter, Kan., M.
- Myers, Theo., North Canton, Ohio, R. 7. E.
- Myers, J. L., Loganville, Pa., E.
- Myers, Jos. H., Glen Rock, Pa., M.
- Mathias, Oscar, Hummelstown, Pa., M.
- Miller, Abraham, Pioneer, Ohio, E.
- Miller, Jacob A., Mechanicsburg, Pa., R. 2; E.
- Mallow Owen, Brood, W. Va., M.
- Moss, L. I., McClave, Colo., E.
- Mosser, Henry, Oakland, Md., M.
- Ness, Charles H., Dallastown, Pa., R. 1; M.
- Obrien, Charles, Antioch, W. Va., M.
- Peters, M. S., Waterford, Cal., E.
- Peters, Jas. G., Manson, Wash., M.
- Pratt, E. W., Wenatchee, Wash., R. 4, E.
- Petry, James F., New Paris, Ohio, R. 1; M.
- Pease, Walter C., McClave, Colo., M.
- Pletcher, Calvin, Goshen, Ind., M.
- Peterd, J. G., Manson, Wash., M.
- Racer, J. A., Luray, Va., E.
- Roesch, Marion A., McClave, Colo., E.
- Royer, Roscho, Dallas Center, Ia., E.
- Root, J. A., Waterford, Cal., E.
- Root, Wm., Great Bend, Kan., M.
- Robbins, J. P., Potsdam, Ohio, E.
- Steele, D. B., Wenatchee, Wash., R. 2; E.
- Steele J. W., Wenatchee, Wash., 532 Methow St., E.
- Shank Ray S., Mechanicsburg, Pa., 25 E. Cover St., M.
- Smith, J. Harry, Mechanicsburg, Pa., R. 5; E.
- Smith Paul, Mechanicsburg, R. 5, M.
- Shriner, Bernie, Littleton, Md., M.
- Shaffer, Dewey, Kerins, W. Va., M.
- Strayer, O. L., Vienna, Va., E.
- Withers E. L., Pendleton, Ore., M.

Wyatt, Rufus, North Canton,
Ohio, R. 6, E.

Yontz, A. J., 1201 Chicago Ave.,
Goshen, Ind., M.

CATHOLICS AGAINST DIVORCE

Ida M. Helm

A few years ago the German Catholics held a convention at Cleveland, Ohio. They made resolutions that were so timely that I kept them for future use. The resolutions were red hot against divorce, mixed marriages, secret societies, yellow journals and immoral post cards. In burning words it stamped divorce as polygamy.

The resolution read, "The acceptance of the principle of absolute divorce is nothing else than the acceptance of the principle of polygamy in an amended form. We direct attention to the significant fact that race suicide is the curse and result of secularized marriage, which has been degraded to the level of a civil contract. . . . We declare that the state has no power to dissolve the bond of matrimony."

Francis Greenwood Peabody, professor of Christian Morals in Harvard univer-

sity says: A Christian family is not an extraordinarily angelic or ascetic group. It is simply a domestic group in which the spiritual ends of marriage are not obscured either by uncontrolled selfishness or by contaminating commercialism. Such a marriage has been created by the natural leadings of a pure love, and this single minded affection becomes a permanent instinct of life. A Christian marriage expects to have its friction of interests and its moments of turbulence, like a stream that has its rapids and its falls; but these incidents do not block the movement of life, and the stream of love grows deeper and more tranquil as it flows."

He refers to the popular teaching of some churches today that there is one cause for which one or the other of a married couple may admit their failure and part and with full insurance, embark in another venture. The teachings of Jesus stand like a lighthouse to mark the channel and to make such disasters criminally inexcusable. The popular teaching of today that divorce and remarriage

is permitted by Jesus is exceedingly dangerous."

How can the desire for more liberty on the divorce question come into the heart of a follower of the pure and Holy One when the Bible speaks in such terribly forcible language as is found in Matt. 19:7-9?

The Pharisees troubled themselves about the question of divorce, and they came to Jesus with the question, "Why did Moses then command to give a writing of divorcement and to put her away?" Jesus saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so, and I say unto you, whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery; and whosoever marrieth her which is put away doth commit adultery."

The sin, nor the putting away does not disrupt the marriage bond and by no means permits divorce. The putting away is with the view of reconciliation.

"What God hath joined together let not man put

asunder." God joins a man and woman for a life time, and while physical life lasts there can be no separation. The marriage bond is a type of Christ and the church the bride of Christ. Eph. 5:23, 29-33 says, "For the husband is the head of the wife, even as Christ is the head of the church: and He is the Savior of the body.... For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and the two shall be one flesh. This is a great mystery but I speak concerning Christ and the church."

This certainly does not permit divorce and remarriage. There is but one Savior, there is but one true church. If a member of the church proves unfaithful they may be put away from the church, the body of Christ with the view of reconciliation. If a person gets a divorce and marries another companion they close the door of reconciliation with the former com-

panion. If one repents the door of forgiveness is closed.

Paul understood the mind of Jesus well, and he says, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (I Cor. 7:39.)

Also (Rom. 7:3) "For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

This virtually means, by a husband's death the legal ties that bound his wife to him were annulled; for now the law has no power to condemn the woman, although it condemned a second union while the husband lived.

Here Paul agrees with Jesus in Matt. 7:3, where he takes higher ground than the Jewish rabbis and schools. Jesus goes back of

the law of Moses—a civil law which was in many cases a concession to Jewish prejudices and infirmities in that crude age and points the questioning Pharisees to God's original intention at the creation of the human race and declares it to be still in force.

In I Cor. 6:9, this popular sin of today, divorce, the cankerous, festering sin, a menace to the human race is classed with a long category of sins, "Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, not thieves nor revilers, nor extortioners, shall inherit the kingdom of God."

"God is not mocked."

R. 2, Ashland, Ohio.

CAN BEAUTY SHOPS ADD TRUE BEAUTY TO A CHILD OF GOD?

God never allows His true handmaidens to remain unattractive. In spite of wrinkles, who put that peaceful beauty in, (not on) your sainted grandmother's face? Rain spoils the latter, but forever "permanent" is the foundation of a beauti-

ful Christian character on which her beauty rests.

The writer was once served by a naturally pretty girl clerk. Months later, after she tried to improve (?) her head in a beauty shop I saw her again. One look was enough as I thought "Horrors!! and does she call that an improvement?" Ezekiel 16:25 says, "Thou hast made thy beauty to be abhorred." Shakespeare was right in saying: "What fools these mortals be." An aged observer says: "Beauty shops are a greater curse to women, than the saloons were to men." For Bible proof of this read II Kings 9:30-37.

A visiting foreigner calls them "hideous shops," claiming that women coming out of them with he-ish shaved necks, bobbed hair, lip-sticked and painted, look worse than when they went in. Scripture says so too in I Cor. 11:6,15. A New York store has 50 clerks, stocks 3,000 beauty preparations and takes in three million dollars a year. A Los Angeles dealer pays a fabulous rent, but smilingly says, "As long as American women insist on being

prettier than God made them, I will be in clover."

God says in Proverbs 11:22, "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion." Or in plain English, "As a diamond ring in a hog's nose, so is a pretty girl without good sense." Rubies are so costly that a baby's hand can hold a million dollars' worth. But God says in Prov. 31:10 that in His sight a true woman "is far above rubies."

The Bible says in I Peter 3:4 that "The ornament (beauty) of a meek and quiet spirit is in the sight of God of great price." Job 42:15 states that "In all the land no women were found so fair as the daughters of Job." And they were not painted images.

As Judas is the most hated man, so Jezebel is the most hated woman on earth. God called her "This cursed woman," and commanded the dogs to lick her blood, after her horrible death. She is the only woman named in the Bible who "painted her face," she also "tired (waved her head)." Christian women, will you invite the wrath of God by following the beauty shop

methods of "this cursed woman?" —Selected.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 2

In this chapter and succeeding one we want to narrate some of the incidents of the lives of the apostles and their coadjutors.

Peter

Peter was of the city of Bethsaida, on the north bank of the sea of Galilee. Here the Savior found him, a fisher, with his brother Andrew. Peter was a married man, and supposed to have resided after his marriage at Capernaum, which was on the west bank of the sea of Galilee, about eight or ten miles southwest of Bethsaida.

It is supposed Peter was the oldest of the apostles when the Savior called him to fill that office. When the Savior asked a question, Peter was first to answer. He it was who made the confession: "Thou art the Christ the Son of God." The Savior gave him the keys of the kingdom of heaven. On

Pentecost he opened the door of the kingdom of heaven to the Jews, by telling them what to do to be saved. A few years after he is called to the city of Caesara and unlocks the door of the kingdom of heaven to the Gentiles telling them the means of salvation. Most of Peter's preaching was to the Jews.

Peter wrote two epistles, both have been considered to have been written about A. D. 58 or 60.

The Lord told Peter, "When thou wast young, thou girdest thyself and walked whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake He signifying by what death he should glorify God." It is supposed that about A. D. 64 Peter suffered martyrdom by being crucified at Rome at the age of about 74 years.

Andrew

Andrew was a brother of Peter. There is not much on record of this apostle in the New Testament. Some historians give that after pentecost Andrew traveled

through Cappadocia, Galatia and Bythinia. This region lays south of the Black Sea. As he went he preached that Jesus of Nazareth was the Christ and Savior of the world, going as far north as the Black Sea.

There were many Jews in these regions. By his preaching many were converted. He organized them in congregations and ordained bishops.

At Synope, a city situated on the Black sea, where most of the inhabitants were Jews, many of them treated him with the most savage cruelty, throwing him on the ground, stamping on him with their feet, dragging him from place to place even to satisfy their brutal revenge they dragged him out into the field and stoned him, leaving him, thinking him to be dead; but soon he revived and returned to the city which caused many to repent and become disciples of Jesus.

In Petrea, a city in the province of Achaia, some distance from Corinth Andrew was living for some time. Great multitudes of the inhabitants of Petrea abandoned their pagan religion and embraced the

gospel of Christ, which instigated the governor against the Christians that he took Andrew and had him whipped, but seeing his patience and steadfastness, the governor commanded Andrew to be crucified.

John

John was the son of Zebedee, a fisherman of the same city of Peter and Andrew, Bethsaida. His mother's name was Salome, his brother, James was also an apostle. It seems that Peter, James and John were the Lord's most intimate disciples. John alone had the distinction of being "the disciple whom Jesus loved." To follow the full narrative of this beloved apostle would take too much space, so we refer the reader to the record that is found in the New Testament.

It is supposed that his home was at Capernaum until after the ascension of Christ. The next fifteen years he lived at Jerusalem. By many of the ancient writers it was thought he was a married man. Mary, the mother of Jesus lived with him until her death. He was present with the council at Jerusalem when

the apostles, Elders and the church came together to consider the question of circumcision. Some time afterwards he went to Asia Minor. Perhaps when the war of the Jews with the Romans became serious, A. D. 68, he left Jerusalem. There is not much on record just where he did most of his labor, but we are rather sure he made his home at Ephesus.

It is claimed that John was the founder of the church at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

After he spent several years at Ephesus, he was accused to the Emperor Domitian, that he was a public subvertor of the religion of the Empire. At this time this emperor was waging one of the severest persecutions against the Christian faith that ever was carried on. The governor arrested him, and sent him to Rome. This occurred about A. D. 94. At Rome he was sentenced to be thrown into a cauldron of boiling oil. He escaped out of it unharmed. Soon afterwards he was banished to the isle of Patmos, about seventy miles southwest of

Ephesus. It is about twenty miles in circumference and is rocky and barren. It was used for the banishment of criminals.

Here he wrote the book of Revelations, about A. D. 95. This emperor was slain A. D. 96. Nerva succeeded him on the throne; recalled John from his exile. He now returns to Ephesus, being about ninety years old. Soon after this he wrote "The Gospel according to St. John." A while before he was banished it is supposed about A. D. 86 that he wrote his General Epistle, known as first John. About A. D. 98 he wrote second and third John.

He became very feeble after he returned from Patmos, insomuch that he could not rise to exhort the congregation at Ephesus, but would sit and say to them, "Little children love one another."

He lived to be about one hundred years old; dying a natural death and supposed to be the only apostle that died a natural death.

St. Philip and St. Bartholomew were also of the city of Bethsaida. Philip had the honor of first being called to be a disciple of the

Lord as recorded in St. John 1:43. There is not much on record in the New Testament of either of these apostles. This much we know, Philip was the first to preach to another person that Jesus of Nazareth was the one whom Moses and the prophets wrote of—the Christ. (See St. John 1:45.)

We are told by some ancient writers that Philip with his brother Nathaniel, a while before the destruction of Jerusalem went to upper Asia. There they preached the gospel, healing the sick; many were converted and were baptized. They organized churches and appointed bishops and ministers.

After several years of successfully preaching the gospel through Phrygia Philip was arrested in the city of Hierapolis, thrown in prison, scourged, after which he was led out and crucified. His brother, Bartholmew, and his sister, Mariamne, took the body down and decently buried it.

Soon after this Bartholmew was crucified, but those who did it were conscience stricken, they took

him down and set him at liberty.

He last went to Albanople, a city in Armenia. Here he was arrested and put to death.

Salida, Calif.

OBITUARY

Milton Bolinger was born in York County, Pa., September 13, 1852, died at his home in Astoria, Ills., November 22, 1934, at 8 o'clock a. m., at the age of 82 years, 2 months and 8 days. Death was due to dropsy.

On February 11, 1876 he was united in marriage to Anna Stremmel of Astoria, Ill. To this union was born one son, N. S. Bolinger, who with the faithful and devoted wife survive.

About fifty years ago Bro. Bolinger united with the Church of The Brethren. Realizing the worldly trend of the church and longing for a closer walk with his Lord and Savior he with his faithful wife, some five or six years ago, when the Astoria Dunkard Brethren organized, became one of the charter members, laboring earnestly and faithfully until he was called home by death. Bro. Bolinger in his life was an inspiration to any follower of Jesus Christ, never murmuring or complaining and at no time speaking evil of his fellow-men.

About four weeks before Bro. Bolinger's decease Elder A. H. Lind and the writer anointed him, which service he enjoyed very much, confirming his faith in his God.

Bro. Bolinger was employed as section hand by the C. B. & W.

railway for forty-two years, from which employment he was pensioned about six years ago.

Besides his wife and son he is survived by four grandchildren and five great grandchildren.

The Astoria Dunkard church feels keenly the loss of one of her loyal members, because of his quiet, peaceful life, but we are made to believe our loss is his gain.

Funeral services were held Sunday, November 25th at 2 o'clock at the Astoria Church of The Brethren conducted by C. A. Gruber of the Church of The Brethren and assisted by the writer. He was laid to rest in Woodland cemetery, Fulton county, Ills.

Howard R. Dickey.

OBITUARY

John M. Cook, a resident of Peru, the past 50 years, died Saturday night at his home, 242 East Ninth street.

Mr. Cook was 75 years and 4 months of age, having been born on July 24, 1859, a son of the late Jacob and Mary Anna Cook. Mr. Cook, a member of the Dunkard Brethren church, was united in marriage in 1884 with Lydia A. Arnett, who died in 1921. On August 11, 1923, he was united in marriage with Mary Wilson.

Surviving besides the widow is a daughter, Mrs. Bertha Treaber, of Hammond, Ind.; a step-son, Perry Wilson, of Reno, Ore.; a step-daughter, Mrs. Elizabeth Clawson, of Martinsville, Ind.; two brothers, Alvin G. Cook, Kalamazoo, Mich., and Frank L. Cook, of Bunker Hill; a sister, Mrs. Mable Wiles of Lake City, Ills.; six step-grandchildren,

two step great grandchildren, five nephews and four nieces.

Funeral services Wednesday at the Drake Funeral Home. Rev. Thomas Shively and Rev. C. R. Oberlin in charge. Burial in the Rankin cemetery.

BE CAREFUL WHAT YOU SAY

When speaking of another's faults,
Please don't forget your own;
Remember, 'tis the perfect one,
Who first should cast the stone.
So if to folks you do naught else
But harsh opinions give
Your time were better spent, if you
Would show them how to live.

For you've no right to judge a man
Until he's fairly tried;
Should you him truly then dislike,
You know the world is wide.
The old and young alike we know
Have faults, without a doubt,
And you may ten possess to one
Of folks you talk about.

I'll tell you of a better plan,
And find it works quite well—
To try your own defects to cure
Before you, others' tell.
For in the worst of men you'll find
At least a little good;
And in the best a little bad—
Let's have it understood.

So let us then, if once we start
To slander friend or foe,
Know our shortcomings bid us let
The faults of others go.
Remember then, if prone to throw
A big fault-finding stone,
That we should never throw until
We have none of our own.

—Selected.

We live but once here on earth;
let us live aright.

SUNDAY SCHOOL LESSONS

- Jan. 6—Man, The Crown of God's Creation. Gen. 1:1-27.
 Jan. 13—Adam and Eve Yield to Temptation. Gen. 3:1-13.
 Jan. 20—Adam and Eve's Punishment. Gen. 3:14-24.
 Jan. 27—Accepted and Rejected Sacrifices. Gen. 4:1-15.
 Feb. 3—Noah Obeys God by Building the Ark. Gen. 6:1-22.
 Feb. 10—The Wickedness of Man Punished. Gen. 7:1-24.
 Feb. 17—Abram Taking God at His Word. Gen. 12:1-9.
 Feb. 24—Lot's Selfishness and Abram's Generosity. Gen. 13:1-18.
 Mar. 3—Abraham's Concern for Others. Gen. 18:17-33.
 Mar. 10—Abraham's Great Faith. Gen. 22:1-19.
 Mar. 17—Jacob Prizes the Blessing Which Esaw Despised. Gen. 27:1-40.
 Mar. 24—Jacob Wrestles with God. Gen. 32:9-32.
 Mar. 31—Review.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—Samuel and Israel's First Kink. I Sam. 10:17-27.
 Jan. 13—Saul Disobeys God. I Sam. 15:1-23.
 Jan. 20—David the Shepherd Boy Chosen King. I Sam. 16:1-13.
 Jan. 27—How David Overcame the Giant. I Sam. 17:20-54.
 Feb. 3—Saul's Hatred and What It Led to. I Sam. 18:5-11.

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- Feb. 10—The Friendship of David and Jonathan. I Sam. 18:1-4 and 20:1-3.
 Feb. 17—David Returns Good for Evil. I Sam. 26:1-12.
 Feb. 24—Nathan's Story to David. II Sam. 12:1-14.
 Mar. 3—Absalom Mistreats His Father. II Sam. 15:1-12.
 Mar. 10—David's Love and Concern for Absalom. II Sam. 18:1-17, 33.
 Mar. 17—David Praises God for His Goodness. II Sam. 22:1-25.
 Mar. 24—Solomon, The New King. I King 1:28-40.
 Mar. 31—Review.

BIBLE MONITOR

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No. 4

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR RESPONSIBILITY

In connection with the opportunities of doing good that come to us in life there is a responsibility which we cannot evade. We are told in Rom. 14:12, "So then every one of us shall give account of himself to God." This indicates that we are accountable beings and some day must answer to our Maker, each one for himself. This ought to serve as a warning to us as to our conduct here; "Because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." (Acts 17:31). "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are

God's." (I Cor. 6:20.) We are responsible then for the things done in the body and in the spirit.

Our God has endued us with intelligence and has revealed to us so clearly His plans and desires in our lives that we are without excuse. The wise thing then, is to make use of the opportunities that He presents to us from time to time. If we fail in this we are not fulfilling our mission in life as we should. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31.)

In Matt. 25 Jesus reveals to us the events that shall take place on that great day when men shall give account to their Maker. It is interesting to note the deciding issues on that eventful day; to the righteous the King shall say, "For I was an

hungered, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in: Naked and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me." To the wicked the King shall say, "I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." The question of both groups will be this, "When saw we Thee a stranger, or naked, or sick, or in prison?" The reply to the righteous will be, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," and to the wicked, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

It can be seen from this that we will be held accountable for opportunities of helping our fellow men. Notice also, it is not the great accomplishments, the high positions held or the fame attained in life that counts, but the little deeds of kindness and love which we show to our fellowmen as we go along.

However, the more talented we are, the more

wealth or possessions we have the more influence we have over our fellowmen, the more opportunities that come to us the greater our responsibility; "For unto whomsoever much is given, of him shall be much required."

The Lord knows what we are able to do and he gives us opportunities to make good use of the things He has entrusted to us. If we have means to help the poor and needy, food to share with the hungry, clothing to give to those who have need of it and do it not, certainly we shall have to answer for so doing, then too, if we have experienced the saving power of our Lord Jesus Christ, it is our duty to carry the good tidings to those about us.

May we all strive more and more to recognize what we owe to our fellowman, remembering that Jesus has said "... inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matt. 25:40.)

NOTICE

Through an error the following names were left

out of our ministerial list in February 1st Monitor: Rice, Arthur, R. 3, Frederick, Md., E.; Woodard, A. B., Gowrie, Iowa, M; Reece, E. J., Fairview, Mo., E; Kulp, Melvin, Elkhart, Ind., M.

Should there be any other please let us know of it so we can have a complete list.

—Editor.

NOTICE

The Lord willing the District Meeting of Dist. No. 2 will be held at the Eldorado church on May 1, 1935. Elders meeting April 30th at 10 o'clock a. m. and preaching services in the evening. Business session to convene at 9 o'clock the following morning. To this meeting all are invited. Come and make this an interesting and uplifting service.

D. W. Hostetler,
Chairman.

RECOVERY

Grant Mahan

To be in a depression of any kind is not pleasant, yet depressions are good for us if they lead us to see our mistakes, our wanderings from the right path, and to

seek the old path. If we were as careful to avoid wrong as we are eager to get back after we have gone wrong, there would be fewer getting off the right road and being lost. We need to think of this as we go along. It is a good thing to "be sure we are right."

The great trouble with us is that we are so much more affected by our financial depressions than by our spiritual depressions. Our country gets farther and farther away from God, and we are not much concerned about it. We do not hold meetings and take counsel as to how best we can get back to Him. It seems to be a matter of comparative indifference to us. Jesus said that a man's soul is worth more than the whole world; that means that is the value of your soul and my soul. We cannot get, and we could not keep if we could get, the wealth of the world. We also often lose the small part of it that we accumulate by hard striving and great self-denial. And when we do lose part or all of what we have, we lament greatly and tell people how unfortunate we have been. But all of us have seen

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L. B. Flohr, Vienna, Va., Assistant Editor.
A. G. Fahnestock, Brunnersville, Pa., Associate Editor.

Ezra L. Beery, Union, Ohio, Associate Editor.

people who were going away from God, who were taken up by the cares and pleasures of the world, and yet did not seem to realize that they had lost anything of any great value. They do not lament, they do not hasten to tell their friends and ask them how they can regain what they have lost. There is something wrong with those who fail to realize their loss, their undone condition.

There is a world lost in sin; our country is part of it. In a short time, less than two years, billions have been spent in money to get our country back to normal

conditions, to recover from the depression. Yet our country is in much greater need of regeneration from above than of recovery of prosperity financially; and it would take a long, long time for the professing Christian people to spend as much to have Christ accepted as has been spent in so short a time to regain the money lost. It looks as if we consider recovery of financial prosperity of more importance than spiritual recovery. We have largely lost our sense of proportion, of relative values; and we need to regain it. We can never go right, we can never reach the highest goal, so long as we think of the things we do and strive to obtain, to the neglect of the better things, those that are eternal. Recovery is what the world needs, and financial recovery, for which so much has been done, is of comparatively little value. It is a matter of very little importance to me whether I have much or little of this world's wealth, but it is of infinite importance to me that I have treasure laid up above. What we have here in cash, thieves are likely to steal;

what we lay up above they have no way of reaching—and it is a wealth very different from the wealth of this world. Too many have lost their faith in God, in Jesus Christ our Lord, in His Book, in the church, in our brethren, and in ourselves. It looks as if we had lost pretty much all that is of real value while holding fast to the baubles that are of no real value, and of which we shall soon be deprived. The time of our departure is at hand, and when it comes we must leave behind the greater part of what we have considered our wealth. There is no place beyond for stocks and bonds, for gold and silver are not needed. It will be great gain for us if we learn to realize how little these things are needed in this life and not at all in the other and better life.

Yes, we need recovery, we want recovery; but we are not seeking, perhaps are not even wanting the recovery which is our greatest need, and which will make us unspeakably rich through the ages of eternity. The world is well lost by us if by losing it we can win and keep fast hold on God. No sacrifice

is too great to make if it will help us to a higher plane of life here and give us a blessed home in eternity. We need to recover our faith in God, in our Lord Jesus, in His Word, in His church, in our brethren, in ourselves. We must strive to increase our faith in the eternal things, the things that really count now and in eternity.

We must regain some things we have lost and must lose some that are not gain to us. We have two lists given us as a guide what to seek and what to cast off: there are good fruits and evil fruits; and we know which are and ever will be best for us. We know which will drag us down and which will build us up. We need to cast off our indifference and to engage earnestly in the work which was left us to do. It is better to be rich in good works than in earthly property; it is better to have the Lord for our portion than all that earth can give without Him.

Homestead, Fla.

As every thread of gold is valuable, so is every minute of time.

LIGHTS

B. F. Masterson

"And darkness was upon the face of the deep . . . and God said, let there be light, and there was light, and God saw the light that it was good, and God divided the light from the darkness." God is the Father of all lights.

This subject may be treated from five viewpoints. The natural light is called day light. The artificial light was invented by man. The intellectual is susceptible to education. The spiritual light of which Jesus is the great luminary. "That was the true light, which lighteth every man that cometh into the world." Then the extraordinary light, in the realm where God dwells,

Each has its opposite. There is no positive without a negative. The opposite of daylight is night, darkness. Artificial light was invented by man and expells darkness in one's immediate surroundings. The opposite to intellectual light is ignorance. The opposite to the spiritual light is the lack of knowledge of the unseen,

and such are termed as walking and sitting in darkness. The extraordinary exists in the realm where God dwells and no man in the flesh can approach unto. Its opposite is the outer darkness where there is weeping and gnashing of teeth. God has created man with an optic nerve, so peculiarly arranged that the eye will reflect on the inner conscience on which the eye will focus bringing to the soul the inspeakable blessing of light.

It is said that the best method of teaching is by contrast. If so, the aged have the advantage of the younger—they have seen the old customs and manners of living and also witnessed the coming in of the new, for most of the notable inventions came to light within the last seventy-five years.

When the great Chandelier of the world makes his appearance in the morning all nature smiles and brings joy to every living creature. Solomon says, "Truly the light is sweet and a pleasant thing it is for the eye to behold the sun." (Eccl. 11-17.)

Inasmuch as daylight did

not afford time enough for man to perform his labor to provide for his family, clothing and provisions, being before the age of machinery, the head of the family was obliged to raise flax, cotton and wool, prepare it for spinning, weaving and tailoring. So man was obliged to put intellect to work to gain more time and the result of their thinking was the securing of a sea shell, filled it with oil, put a wick in it extending over the edge of the shell, setting fire to it by causing sparks in striking flint stone together which was the only means of starting a fire unless it was rubbing wood together until the friction would cause a fire.

It is only about a hundred years that matches have been in use, for I remember when a boy hearing old people say how they started fire by striking a piece of steel on flint stone. Some old people were still carrying their paraphernalia to light their pipe, in their pockets.

So lamps were invented to produce light that they might extend their working hours into the night that the work might be done that

each returning season required, so the early people learned the truth of the saying, "Necessity is the mother of invention."

Thus in an early day men put on their thinking caps and exercised their intellectual faculties in the way of improvement for the convenience of the human family. Step by step improvements were made to perfect artificial light until electricity was discovered, generated and controlled, so brilliant that one was made to wonder if this is the fulfillment of prophecy, "And there shall be no more night."

Compare the lard lamp "then" and the electric light "now"—what a contrast. Artificial light was not only perfected to such a high standard but intellect was thereby developed by the exercise of it, and thus great intellectual lights were brought to the front, like Thomas Edison and other great minds, and along every other line you find the contrast the same.

It is remarkable how that the people followed in the old rut for nearly six thousand years and it is only

within eighty years that these radical changes in the way of discoveries and inventions have taken place. Why had not electricity been discovered and bridled long before this age? One may answer because the advancement of science had to proceed, but why was not the standard of education advanced long before this age? Is this the age of which Daniel prophesied, that knowledge "shall increase in the coming of the last days of the age?" (Dan. 12:4.)

I have a lard lamp in my possession that was in use when I was a lad of seven summers, eighty years ago, built on the same principle of the shell only made of iron, a bowl to retain the lard and a wick buried in the lard with one end extending over the edge burning. Just as light was produced six thousand years ago, on the same principle by means of a wick. And now within our life time, when I compare the light from the lard lamp with the electric light which has been discovered, generated and controlled in our day, surely the hand of Providence is super-ruling this

universe. I am made to say with David, "Such knowledge is too wonderful for me, it is high. I cannot attain unto it." (Ps. 139:6.)

Ist the Lord preparing for the coming in of the millennial age?

Of all these marvelous discoveries and inventions, like the radio with a little improvement to perfect it, a conversation can be carried on with people at the other end of the world without any visible connection. And the flying machine with which one can convey himself to any part of the globe on short notice, with all these conveniences and still more coming. And the devil arrested and cast into the bottomless pit when he can no more molest, disturb and destroy—this will be a millineum, Jesus and the prophets said so, and I believe it.

There is a school called The Modernist, their teaching does not bring much comfort to the saints who look forward and are waiting for the year of Jubilee to come, but this new school says the world will be converted before Jesus comes, but Jesus says there be only the few that will find the

narrow way, and according to the advancement made in that direction it will not be done in a million years, neither does the Bible teach it.

Their teaching leads one up to, but not into the activities of the future destiny of the saints. Paul says, "Our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ." How can one have his conversation in a place of which he has no description, "But God hath revealed them unto us by His spirit." (I Cor. 2:10.)

He leads us by the spiritual light into the mystery of Godliness. The Lord declares Himself the Light of the World, and He said to His disciples "ye are the light of the world," and exhorted them to let their light so shine that the world may behold their good works. His word is also compared to a light. "Thy word is a lamp unto my feet, and a light to my path." (Ps. 119:105.)

History gives it that in David's time man buckeled small lamps on their shoes or sandals to see the path in a dark night. Surely the

word of God is a bright light showing us the path of life in this dark world of sin.

People in an early day put themselves to thinking how they might produce light by which to labor and study. Today the working hours are too long. People are seeking to shorten the working hours—a remarkable contrast. Has God hid the answers to these problems for man, whom He has endowed with intellect to solve and thus exercise their mental faculties, that they might develope mentally as well as physically?

The spiritual light is the most brilliant of all the lights on earth to man in the flesh. It will never grow dark to the Christian, the eye of faith will not grow dim. The natural eye will fail at death when all will be dark unless one has in his possession the spiritual light which is continually growing brighter.

The intellectual light will eventually turn into darkness; education is no corner to salvation of the soul. It is the sinner who is in spiritual darkness, he lives in it. Although he may possess intellectual light, but he sits in darkness,

notwithstanding he walks in daylight, in artificial light, in intellectual light. Some of the most brilliant worldly lights, if walking in spiritual darkness will finally land in outer darkness where there is weeping and gnashing of teeth. Compare this darkness with the light in the final home of the saints, where God dwells, so bright that the eye in the flesh "could not approach unto," but in the robe of immortality we shall see Him as he is, as it is written "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him." (I Cor. 2:9.)

1250 E. 3rd St.
Long Beach, Calif.

PLANTING EVERGREENS

J. D. Brown

In Two Parts—Part One

(Is. 55:13) Isaiah prophesying of the coming of the Son of Man. Thorns and Briers represents the time before the coming of Jesus into the world. The condition of the world after the Adamic sin in the

Garden of Eden.

Jesus said, "Adam, the day thou eatst of this fruit thou shalt surely die." Satan denied God, and said not so, but the day thou eatst thereof thou shalt become wise.

Adam did eat. He died the spiritual death, and became alive unto the kingdom of the world (Satan). Sin came into the world and death by sin, and it passed upon all until all have sinned. The whole world became a dense forest of thorns and briers. All had sinned and had come short of the glory of God.

It grieved God that he had ever made Adam, after He had made man after His image and likeness, to love, worship and obey him. He now turns his back on God and worships Satan.

(Isa. 55:13) Instead of the thorn tree, shall come up the fir tree. And instead of the brier, shall come up the Myrtle tree.

Isaiah here prophesies a great change was going to take place in this old world, having reference to the time after Christ.

Moses also prophesied of His coming, saying to the children of Israel the time

will come when a prophet will rise up among you and when he comes ye shall hear Him in all things whatsoever he shall say unto you.

We notice Moses said all things whatsoever He shall say unto you. Not a part of the things He shall say. Jesus said, man shall live not by bread alone, but by every word that proceedeth out of the mouth of God.

(John 3:16) For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Here we find Jesus did come into the world, His mission was to establish the great plan of God, for the salvation of the world. My text says, instead of the thorn tree, shall come up the fir tree. The fir tree represents Jesus Christ and His church.

(Matt. 3) John the baptist, the fore runner of Jesus Christ, told the people there is one coming after me, mightier than I, I baptize you with water unto repentance, but when He comes He will baptize you with the Holy Ghost and with fire.

(Matt. 28.) All power is given him both in heaven

and earth. He is superior to me, I am not worthy to stoop down and loose His shoes. John sees Him coming and says, behold the Lamb of God which taketh away the sin of the world. He demands baptism of John, John feeling his unworthiness says, I have need to be baptized of Thee, why comest Thou to me? Jesus said suffer it to be so now, John submits, takes Jesus down in Jordon and baptizes Him. For the remission of sins? No, He had no sin. A two fold purpose, first He wanted to have part in every righteous act, to fulfill all righteousness. In the second place He wanted to set the example for His followers to follow in the ordinance of baptism.

(Matt. 28:19) After baptism Jesus starts out preaching, saying repent for the kingdom of heaven is at hand. In this he declares the church (the fir tree) is in reach, I am now starting or planting the fir tree (the church).

(Matt. 16:18) Upon this rock I will build My church; and the gates of hell shall not prevail against it.

He starts calling for men to help build; He calls the

apostles, goes from place to place preaching repentance and baptism for the remission of sins, and lays down the fundamental principles of the gospel of Jesus Christ, to rule, or control His church. He finally spills His blood on Calvary for the good of His church. He loved the church, died that the church might live.

What a wonderful change in this old world, where the thorns grew (sin with all the ungodliness) the old dark ungodly world, became the kingdom of light.

Poplar, Mont.

UNREST

Vernie Diehl

Why do people go from one crowd, Sunday School or church to another? They seem to be wanting a change, there is unrest. Is it because they are not fed solid food, is there a spiritual famine? All people seem to be religious. There seems to be a certain something in all people everywhere to worship a higher being. There is a certain something wanting to be satisfied and nothing short of pure religion will do. This en-

tertainment and modernism stuff wears out. Religion is different from almost everything else, it will not wear out by using, the more it is used, the brighter it gets, and the more it will do.

(James 1:27) "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." To visit the fatherless and widows in their affliction, yes, but most of us would rather visit them when they are well, happy and prosperous. We would rather be entertained and fed rather than go in time of affliction.

To keep himself unspotted from the world, how can we do this? O yes, bring the worldly things unto the church, have them supervised by the church—no never! Someone said, "Our children will go places so we just as well have them in the church, go and help them have clean entertainment." They seem to think if the church sanctions them and some of the members go, this makes them right. But someone else said, "A picnic is a picnic, it is just

soft peddled when it has Sunday School before it."

This is a great time to want to satisfy ourselves with entertainments. We think if we can satisfy ourselves through the eye and our appetites this will answer. This only satisfies for a while. Then again there is unrest. Someone said, "Play has taken the place of prayer and feasting the place of fasting. There are more full stomachs in the church than there are bended knees and broken hearts."

There is too much pretence in our religion and churches. We often see people jump into something, seemingly with great interest, they are going to do things, they will take a Sunday School class, etc., start something; they are all in a hurry, flurry, and sputter. Pretty soon they begin to waver, they have not kept close enough to God and His word, they were taking their own way. O, they were very entertaining physically but the spiritual side was left out, and there came unrest again.

One time a Sunday School teacher had a class of boys and tried different methods

of holding them. The teacher finally decided to take up certain books and study them; the teacher was very much interested, but the boys said, "Why not the Bible, we can read books any time." So could they read the Bible anytime, but usually when a person goes to church they want something sound, solid, and steadfast.

A certain church put in moving pictures to hold the crowd; not very long afterwards some of the members were talking of going to a card party and dance on some of the nights they were showing pictures. Someone spoke up, "I thought you folks put pictures in your church to hold the crowd!" The reply was, "O! we can go down town to pictures any time and see what we want."

Another church put on several big feeds to keep up the attendance. There was a chance to do some crooked work for financial gain, it was done and by some of the officials in the Sunday School and church, thus a slam on the church, causing more unrest and more falling away than before.

To keep himself un-

spotted, yes, and myself, and you, and you and you, everyone, to keep unspotted we must stay away from and out of such things.

(James 7:8) "A double minded man is unstable in all his ways." How many folks are like that? Deceitful, not firm, they will tell one person one thing and another something else, they know deep down in their hearts this or that is not right, they say as much to a few, but when they face the crowd it is different. It takes courage to go against the crowd.

In II Tim. 3 we find in the last days perilous times shall come and what a list of enemies of the truth are described. We may have a form of Godliness, but deny the power thereof. We are losing our power. Someone said when a certain church began to loosen up on her plain attire, to allow hats and other forms of worldliness, they lost their power.

Paul says from such enemies as are stated in II Timothy 3, turn away. Are we doing it or will we just cling to the old ship and go down with her, for she is bound to go with such leaks. Evil men and seducers shall

wax worse and worse, deceiving and being deceived.

(II Tim. 4) We find people will turn away their ears from the truth and shall be turned unto fables. It seems we must have a story, a play, playlet, or some such performance now to get the truth before the people. It isn't enough to live the truth, be faithful and steadfast. It would be enough if we did it wholeheartedly but most of us are just pretenders, wavering, unstable, tossed about with every wind of doctrine, lovers of self and pleasure rather than Godliness.

As Bro. Britton said, "She is in the church, but out of Christ."

(John 17) "Believers are in the world but not of the world," and if we are strong, stable and sound, we will know our place and stay in it.

Let us so live that we will not cause this unrest and in the end we can say like Paul, "I have fought a good fight, I have finished my courses, I have kept the faith."

Nokesville, Va.

"Every man that striveth for the mastery is temperate in all things."

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NEWS ITEMS

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LOWER YORK COUNTY, PA.

We, the Lower York County congregation, met in quarterly council October 8, 1934 at 7 o'clock p. m., to transact the business concerning the church at this time. The meeting was opened by our Elder J. L. Myers, singing "For Christ and the Church," scripture reading II Thess. 1, and prayer by our Elder, after which our Elder took charge of the work which was again disposed of in a Christian manner. One of the features was the selection for an evangelist for a series of meetings which will be held in August, 1935.

On Sunday, November 4th we assembled on a love feast occasion, beginning with our regular Sunday School in the morning and followed with regular preaching service, rather in a disappointed manner for the reason only that at this time there were no visiting ministers present for the forenoon session, so the home minister took charge and our Elder J. L. Myers preached a very strong sermon to a large audience of home and visiting folks.

In the afternoon folks were still gathering in, among whom were ministers of neighboring congregations as follows: Eld. J. A. Miller and Bro. B. F. Lebo of Mechanicsburg, Elder A. G. Fahnestock, Brunnerville, Pa.; Elder Arthur Rice, Frederick, Md.; and Bro. Bernie Shriner, Taneytown, Md.

Elder Rice officiated and about 110 members of the beloved Dunkard Brethren church surrounded

the Lord's table and communed in the spirit of love.

December 31st we again met in quarterly council with the writer conducting the opening service, singing number 236 Brethren Hymnal and scripture reading I Cor. 12, and also led in the opening prayer.

Elder J. L. Myers took charge of the council period. We as members of the church were again reminded and admonished that our life, conduct and dress should be as becometh a child of God and member of the church of Jesus Christ, and with regret we saw it necessary to disfellowship a dear young brother because of him showing a rebellious spirit concerning the requirements of the church. We pray God that He might speed the day that this dear young brother might see the error of his way and again return and come into the fold of Christ.

At this time we also had election for our Sunday School officers and teachers, and a few minor church offices which resulted as follows: D. K. Marks, superintendent; J. G. Ness, assistant superintendent; C. G. Ness, secretary; H. H. Martin, assistant secretary; J. F. Godfrey, treasurer; Emmert Godfrey, Goldie Sweitzer, librarian; Paul Marks, Ruth Young, assistant librarians; teachers: C. H. Ness, Men's Bible class; J. H. Myers, Women's Bible class; J. L. Myers, intermediate; N. E. Keeny, Juniors; Mabel Ness, primary; May Myers, beginners; Edw. Markle, church trustee; F. C. Hengst, cemetery trustee; C. H. Ness, auditor.

The minutes were read and approved and our dear Elder Bro. Myers led us in a very fervent closing prayer.

We pray God to help and bless this part of His moral vineyard as well as all others to ever be in harmony with the gospel teaching.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

VIENNA, VA.

The Vienna Dunkard Brethren met in regular quarterly council January 20th at 3:00 p. m., with Elder Lewis B. Flohr presiding. Elder J. F. Britton conducted the devotional exercises.

All business was disposed of in a very pleasant manner.

Sunday School officers were elected as follows: Bro. Harry Gunderman, superintendent; Bro. Roy Swihart, assistant superintendent; Sister Edith Loveless, secretary-treasurer; Sister Clara Gunderman, assistant secretary-treasurer; Sister Clara Gunderman, chorister.

Bro. Ord L. Strayer, whose time had expired as church chorister, was re-elected, and Sister Gertie Myers, whose time had expired was re-elected assistant church chorister. Bro. Roy Swihart was re-elected Bible Monitor agent, and the writer re-elected corresponding secretary to the Bible Monitor.

While we have not accomplished all we desired in the year 1934 we have reasons to be encouraged, eight have been added to our number at our Louisa preaching point, Louisa, Va., as a result of the two weeks series of meetings conducted by Elder D. S. Flohr of Shady Grove, Pa. In August four of these were received by baptism and four came from the Church of The Brethren.

Old Bro. Godfrey was taken from

us by death December 30, 1934. This makes us sad, but, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Our loss is his gain.

We are lothe to report that it was necessary to disfellowship two dear young sisters, but after bearing patiently with them for a long time they still seemed to prefer to serve the Gods of this world rather than walk with those who are trying to follow the meek and lowly Master. In sadness we are made to think of the lines of the poet, "Away on the mountain, wild and bare, away from the tender Shepherd's care; away from the tender Shepherd's care," however, more encouraging thoughts come to us in connection with the lost sheep and the good Shepherd. "But none of the ransomed ever knew, how deep were the waters crossed, nor how dark was the night that the Lord passed thru, to find His sheep that was lost."

Here we leave these dear ones, praying the good Shepherd will bring them back into the fold where awaits all the penitent wondering one a Christian welcome.

Following are extracts from the good and timely admonitions given us by Elders J. F. Britton, Ord L. Strayer, and Lewis B. Flohr:

"The church has all power to govern her subjects in harmony with the teaching of the New Testament," and on one occasion Jesus' mother told them "Whatsoever He saith to you do it," and "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

What a peaceful, joyous and prosperous church we could have, and the many unpleasant experi-

ence we would save those who have the rule over us, if we would love and obey instead of criticise and abuse the church and its leaders; how much more Godlike it would be.

May we all work, watch and pray earnestly to keep our own lives pure then His church will be pure when he comes again.

Anna E. Flohr,
Vienna, Va.

DALLAS CENTER, IA.

The congregation at this place takes great delight in coming together each Thursday evening for prayer meeting. Here we can raise our hearts to God in adoration with thankfulness for the bountiful and rich blessings he showers on us.

We were well blessed during the services prior to Christmas. Bro. Hawbaker gave a very good message from God's word using for a text John 12:8, "Jesus the Light of the World." For a basis of thought Isa. 58:6.

The evening services were conducted by Bro. Royer, whose text and thoughts were taken from Isa. 52:7, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace." These messages were well delivered and enjoyed by all.

"Faith without works is dead." In this year of 1935, can we say within ourselves we have progressed toward Zion's Hill?

As a congregation can we say that we have made progress in building a noble and spiritual church. As Bible readers have we noticed the fulfillment of the prophecies pertaining to the later days?

Are we growing more like the Master each day? Can our church organization grow if we do not work hand in hand, co-workers with Christ in the vineyard of life?

Are we yielding fruit acceptable to the Master or do we yield thorns and thistles?

Due to the icy roads and bad weather over Sunday, January 20th the services were not so well attended.

Our run-away girls are slowly returning, one has recently arrived from Pennsylvania, and we expect a few more from California soon. We will surely be glad to have our young folks among us again.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." (Rom. 12:9.)

If anyone is passing through, east or west, Dallas Center is a good place to stop.

C. R. Gehr, Cor.

OBITUARY

Roland Junior Smith, son of Roland W. and Arelia Smith was born in Los Angeles, Calif., March 18, 1929 and departed this life January 23, 1935 at the Las Animas hospital, Las Animas, Colo., at the age of 5 years, 10 months and 5 days.

Roland W. Smith, his father, preceded him in death October 12, 1931.

He leaves to mourn his departure his mother Arelia Smith, two brothers, W. C. Smith and Orvis Smith, all his grandparents and three great grand parents, 7 uncles and 7 aunts, also other relatives and friends.

Though his stay here on this earth was only a few short years,

he was a child which both young
and old had learned to love.

As the sweet flower that scents the
morn,

But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away.

It died ere its expanding soul
had ever burnt with wrong desires
Had ever spurned at heaven's con-
trol,

Or ever quenched its sacred fires.

Yet the sad hour that took the boy
Perhaps had spared a heavier
doom,

Snatched him from scenes of guilty
joys,

Or from the pangs of ill to come.

He died to sin; he died to care;

But for a moment felt the rod;
Then, rising on the viewless air,

Spread his light wings and soared
to God.

Funeral services were conducted
in the Clover Leaf Dunkard
Brethren church by Elder Marion
Roesch and L. I. Moss. Burial in
the McClave cemetery.

OBITUARY

Alma Wagner (nee Weaver) was
born in Olive township, near
Wakarusa, Ind., January 1, 1880,
departed this life January 11, 1935,
aged 55 years and 10 days.

She united with the Dunkard
church many years ago and after
the Dunkard church was re-
established in 1926 to its former
principles sister Wagner was one of
its early members, remaining very
conservative and loyal as long as
her good mind controlled her. In
her quiet pleasant life she was

always very desirous of doing right.

She had been in poor health for
several years. Eight years ago she
underwent a mastoid operation, and
since that time has been suffering,
especially the last few months.

Alma and Isaac Wagner were
married April 8, 1901, he remains to
mourn his loss, also many other
relatives.

Funeral services were conducted
at the Yellow Creek Mennonite
church on Sunday afternoon, Jan-
uary 13, by Bro. Joseph Miller, as-
sisted by Bro. A. J. Yontz and Bro.
Calvin Pletcher. Text Psalms 90:12.

Thus another one of our members
has left us. Who will fill the ranks?
May we all take warning to serve
our Master while we have our right
mind as we little know how soon
that blessing may be snatched from
us.

Sister Sarah E. Yontz.

OBITUARY

With the close of the old year
1934, came also the close of this life
to our dear old Bro. Godfrey.

Bro. J. W. Godfrey of Clifton
Station, Va., departed this life De-
cember 30, 1934, aged 83 years, 8
months and 11 days.

He leaves to mourn their loss
Sister Bessie, his beloved wife,
three brothers, and seven daughters
by his first wife, (departed) also
many friends who will miss him.

In earlier years he was a mem-
ber of the Baptist church, but as
worldly tendencies crept into his
church he became dissatisfied and
began to look for a church home
where he could live closer to his
blessed Master and obey more
fully His teachings and commands.
Three years ago he became inter-

ested in the Dunkard Brethren and having known the Dunkard church of the past, in conversation with one of our deacon brethren expressed a desire to unite with us. The Elders were informed of his desire, he was visited and in May, 1932 he and his wife were baptized and since then he has enjoyed his church fellowship and his Master's service.

Just a short while before he passed away he said, "My Master is caring for me." While his health permitted we brought him to our services, but finally the trip of 15 miles was too much for him and he asked the brethren to have preaching at his home, so the first Sunday of each month we met there and had preaching.

Bro. Godfrey had been failing for sometime, but his last illness was of short duration. He was taken sick in the morning and passed away at 10:00 o'clock that night, peaceful and ready to go.

Funeral services were conducted by Elder Lewis B. Flohr, assisted by Elder J. F. Britton in the Baptist church at Clifton Station and his body laid to rest in the cemetery near by.

Anna E. Flohr.

THE APOSTLE PAUL

Henry Martin

Dear brethren, greeting in Jesus name.

I am taking the privilege of writing about one of the great apostles, Saul or Paul, that we are about to review.

We find Paul or Saul

whose character both as a man and as the great apostle to the Gentiles, stands out in the New Testament with such distinct outlines, was born in Tarsus, a city of Cilicia, and with Roman citizenship (Acts 22:28-29), but of Jewish parents, belonging to the tribe of Benjamin.

His original name was Saul which was later changed to Paul. He studied Jewish law under Gamaliel in Jerusalem (Acts 5:34) and attracted, while yet a young man, considerable attention on account of his passionate devotion to his faith. Belonging to the sect of the Pharisees, he appeared as one of the foremost among the persecutors of the Christians, (Acts 7:58) but on his way from Jerusalem to Damascus he was suddenly converted by a revelation of the exalted Savior. (Acts 9:8-9.)

He retired for three years, A. D. 37-40, to Arabia, in quiet preparation for the great work to which he was called at his conversion. He lived by the mechanical trade, which after the custom of Jewish rabbis, he had acquired. It was tent making which flourished in

his native province of Cilicia.

He labored a year with Barnabas at Antioch, and built up this church and the center of his missionary labors. From Antioch he made five journeys to Jerusalem, A. D. 40, 44, 50, 54 and 58.

From Antioch he started on his three great missionary journeys, the first A. D. 45-49 (Acts 13 and 14) the second A. D. 51-53 (Acts 15:36 to 18:22) and the third A. D. 54-57 (Acts 18:23 to 21:33). On his last journey to Jerusalem he was made prisoner, sent to Caesarea for two years, A. D. 58-60. Appeared before Festus and King Agrippa; appealed to Caesar, went to Rome and was kept a prisoner there from A. D. 61 to 63, but turned his prison into a pulpit, preaching to his distant congregations in the Epistles to the Ephesians, Colossians, Philippians and Philemon.

The account breaks off with the close of his first Roman captivity (Acts 28:31). What then happened is not known with certainty. Ancient tradition is unanimous as to his martyrdom in Rome, and

the reputed place on the Via Ostia where he was executed by the sword, is still shown (at place called the three fountains, about two miles from the Basilica of St. Paul). Some biblical scholars place that event during the Neronian persecution, A. D. 64, while others suppose a later date, A. D. 67 or 68, after an intervening fourth missionary tour to the east, and perhaps to Spain (whither he intended to go.) (Rom. 15:28.)

In this case we must assume a second Roman imprisonment. In his last epistle he takes farewell of the world and is ready for martyrdom. (II Tim. 4:6-8.)

Paul is perhaps the most remarkable and influential character in history, next to his Lord and Master; he was providentially equipped by his Jewish descent, Greek education, and Roman citizenship for the apostleship of the Gentiles. He labored more in word and deed than all other apostles.

He is the model missionary, and an inspiration to all ages. His epistles are a unique body of literature, full of deep and burning thoughts that can never die.

They were written between 52 and 63 A.D., and touch upon all points of the Christian's faith and duty and the highest topics that can engage our attention.

Lower York County, Pa.

NOAH AND THE ARK

Thomas Leatherman

"Noah found grace in the eyes of the Lord. These are the generations of Noah; Noah was a just man and perfect in his generation and Noah walked with God.

And Noah begat three sons, Shem, Ham and Japheth.

The earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth and behold it was corrupt for all flesh had corrupted his way upon the earth; and God said unto Noah the end of all flesh is come before Me for the earth is filled with violence through them and behold I will destroy them with the earth.

Make thee an ark of gopher wood; rooms shalt thou make in the ark and shalt pitch it within and without with pitch, and this is the fashion which thou

shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits and the height of it thirty cubits.

A window shalt thou make to the ark and in a cubit shalt thou finish it above. And the door of the ark shalt thou set in the side thereof with lower, second and third stories shalt thou make it." (Gen. 6:8-117.)

Noah was a perfect man in his generation. His pleasure was to do the things the Lord commanded him to do. The Bible says he walked with God. He also found grace in the eyes of his Lord. When God looked down upon the earth and found that man was corrupt He said My spirit will not always strive with man for all flesh has corrupted his way upon the earth. So it is in this fast and sinful age in which we are living. He is striving day by day and yet man will not repent.

For God said unto Noah, make thee an ark. He directed Noah in the building of this ark what kind of wood to use in it. The size of it and where the window and door was to be in it. Noah did according to all

God commanded him.

The Bible dictionary tells us that it took about a hundred and twenty years to complete the ark. During all this time he was warning the people, telling of the great calamity that was coming upon them, and they would not heed it until it was too late to repent.

When the ark was finished the Lord said unto Noah, come thou and all thy house into the ark, for thee have I seen righteous before Me in this generation. (Gen. 7:1.)

Noah and his wife and his sons and their wives went in with him into the ark; and two of every living thing that moveth upon the earth, male and female to keep them alive with thee.

The life of Noah is a good example for God's people this day and age of the world. His whole heart's desire was to live up to his Lord's commands. The world was so corrupt with sin that only these eight souls could be saved, Noah and his family.

"But as the days of Noah were so shall also the coming of the Son of Man be. Watch therefor for ye know not what hour your

Lord doeth come." (Matt. 24:37-42.)

Barlington, W. Va.

SERMONETTES

(Sin)

Sin is a personal tramping under foot of God's eternal law of righteousness.

Sin is a cancer which destroys the prospects of the soul for immortal glory and ruins it for life.

Sin is no imperfection; it is corruption.

Sin is the great wall that separates from God and only repentance can break it down.

Sin is sin—you cannot hide it, you cannot work it out, you cannot work it in.

The pleasures of sin are only temporary.

Sin brings its own punishment sooner or later in some form or other.

The most expensive thing in the world is sin—it destroys the finer feelings of the soul, it hardens the heart, it weakens the will, wastes money and brings want.

The worst enemy that ever crossed man's pathway is sin, and the devil is the author of it.

Sin has many tools, but a lie is a handle that fits them all.

God has nothing against man but sin.

Too many people today confess their sins but do not forsake them.

If the way to God and salvation is blocked it is because of your own sins.

Your iniquities have kept many good things from you.

The first steps in sin may not be unpleasant steps; but follow sin to

the end, and they will be bitter steps.

He that has slight thoughts of sin never has great thoughts of God.

The wages of sin is not affected by economic depression.

To grieve over sin is one thing, and to repent of sin is another.

Psa. 119:11 is a sure vaccination against sin.

We are not to gaze upon our sins, but on Him who bore our sins and put them away forever.

The only means of escape from the punishment of our sins is through the precious blood of our Savior Jesus Christ.

—Selected.

IN MEMORY OF DEAR ONES

Is it wrong to wish to see them

Who were dear to us on earth?

Who have gone to heavenly mansions,

Who surround a brighter hearth?

No, 'tis a blessed assurance that by patient endurance,

Of the sorrow and pain of this life

Each tear shall be dry in the sweet by and by,

And mourners with joy shall be rife.

When united we stand in the bright summer land,

Beyond the cold river of death;

When all partings are o'er and we sorrow no more,

Never more of our loved ones bereft.

Oh, then 'twill be sweet the departed to meet,

Who rest in a Savior's love;

Through eternity long, to join in the song

Of the redeemed and ransomed above.

Oh, then let our grief, tho, bitter, be brief,

Trusting fully in Jesus to save, "Tis finished," He said and in death bowed His head

For a victory over the grave.

That soul cheering light so resplendent and bright,

Yet shines on His children today; And a beam of Christ's love from His mansion above

Hath lighted our dear ones away.

DO NOT WAIT

Oh, if you'd speak a kindly word, Do not to long delay it;

But let it by our ears be heard,

We fain would hear you say it.

Of friendly cheer most hearts have need,

Along life's pathyway dreary;

Remember we will never read

Our own obituary.

If there's a deed that you can do

To ease our yoke of sorrow

Oh, do it with a purpose true,

Nor wait for the tomorrow.

Make all our hearts with joy to laugh;

While we are with you, love us;

We'll never read the epitaph

You kindly write above us.

If you have loving gifts to make,

Do not to long withhold them,

But give them now that we may take

And in our hearts enfold them.

Oh, crown us with that wreath today,

Our hungry hearts do ask it;

We'll never see that rich bouquet

You'll lay upon our casket.

SUNDAY SCHOOL LESSONS

- Jan. 6—Man, The Crown of God's Creation. Gen. 1:1-27.
- Jan. 13—Adam and Eve Yield to Temptation. Gen. 3:1-13.
- Jan. 20—Adam and Eve's Punishment. Gen. 3:14-24.
- Jan. 27—Accepted and Rejected Sacrifices. Gen. 4:1-15.
- Feb. 3—Noah Obeys God by Building the Ark. Gen. 6:1-22.
- Feb. 10—The Wickedness of Man Punished. Gen. 7:1-24.
- Feb. 17—Abram Taking God at His Word. Gen. 12:1-9.
- Feb. 24—Lot's Selfishness and Abram's Generosity. Gen. 13:1-18.
- Mar. 3—Abraham's Concern for Others. Gen. 18:17-33.
- Mar. 10—Abraham's Great Faith. Gen. 22:1-19.
- Mar. 17—Jacob Prizes the Blessing Which Esau Despised. Gen. 27:1-40.
- Mar. 24—Jacob Wrestles with God. Gen. 32:9-32.
- Mar. 31—Review.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—Samuel and Israel's First Kink. I Sam. 10:17-27.
- Jan. 13—Saul Disobeys God. I Sam. 15:1-23.
- Jan. 20—David the Shepherd Boy Chosen King. I Sam. 16:1-13.
- Jan. 27—How David Overcame the Giant. I Sam. 17:20-54.
- Feb. 3—Saul's Hatred and What It Led to. I Sam. 18:5-11.

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- Mar. 10—David's Love and Concern for Absalom. II Sam. 18:1-17, 33.
- Mar. 17—David Praises God for His Goodness. II Sam. 22:1-25.
- Mar. 24—Solomon, The New King. I King 1:28-40.
- Mar. 31—Review.

BIBLE MONITOR

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No. 5

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OUR REWARD

To those who have accepted Christ and His plan of salvation as given in the gospel, there is a reward awaiting if we are faithful, which is wonderful indeed. It fills one with delight to contemplate what awaits us in the future as a reward for bearing the burdens, enduring the trials and suffering the hardships which come upon us as a result of keeping the commandments of our God, and witnessing for Christ our Savior in this world of sin.

The Psalmist David realized this as evidenced in the 19th Psalm. In this Psalm he speaks of the law, testimony, statutes, commandments, fear and judgment of the Lord and the effect they have on those who accept and obey them, and concludes with these lines,

"Moreover by them is Thy servant warned: and in keeping of them there is great reward." (Verse 11.)

Many of the inspired writers speak of this great reward in various places in the scriptures but we can only notice a few, briefly, at this time.

Jesus spoke often of it and instructed His hearers what to do and how to live in order to inherit all the promised blessings. In Luke 6:35 He speaks thus, "But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankful and to the evil."

As to what this reward shall be, we notice first that we shall have part in the first resurrection, "For the Lord Himself shall descend

from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thes. 4:16-17.)

We shall have an incorruptible body, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:52.)

An incorruptible inheritance shall be ours; "He that overcometh shall inherit all things; and I will be His God, and he shall be My son." (Rev. 21:7.) "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet. 1:4.)

We shall be given a home in that beautiful Holy City; "In My Father's house are many mansions: if it were not so, I would have told you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I

am, there ye may be also." (Jno. 14:2-3.)

It shall be our privilege to enter in through the gates into the city of our God and partake of the fruits of the tree of life. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) Here in this beautiful city we shall have an everlasting abode with our Lord and God free from all cares and troubles. It will be an existence of complete joy, peace and happiness; there shall be no sickness, aches or pains, no death, no sad farewells, no tears or sorrows, no cold winters, no hunger or thirst, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:17.) "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

Here in this beautiful

clime we shall be permitted to reign with Christ our Savior throughout the ceaseless ages of eternity. "And there shall be no night there; and they need no candles, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. (Rev. 22:5.)

When we read of the glorious things that await the faithful ones in the land beyond, it makes one homesick for heaven. How it ought to encourage us to press onward up the narrow way that leads to this blissful home even though it means many burdens, hardships, sorrows and tears in this life. The time spent here, is at most, but short, "for it is soon cut off, and we fly away." We can well afford to deny ourselves all the things this old sinful world has to offer us in order to gain the life beyond.

If we live a faithful Christ life we can expect the scoffs of men and we will be ridiculed, oppressed and persecuted but let us remember the words of our Lord in Matt. 5:11-12; "Blessed are ye, when men shall revile you, and per-

secute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

As wonderful as these things are that have been revealed to us by our Maker, yet the half has not been told, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him." (I Cor. 2:9.)

Realizing the conditions existing in this world in these perilous days let us consider this solemn warning in Rev. 22:12, "And behold I come quickly: and My reward is with Me, to give every man according as his work shall be." May we strive to live day by day so that we can say, "Even so, come, Lord Jesus."

THE NEW CREATURE

A. G. Fahnestock

Paul says to the Corinthians, "If any man be in Christ he is a new creature," (II Cor. 5:17) He does not

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say, he may be, or he may not be, but says, "he is a new creature." This is manifested and proven by "old things are passed away; behold (look, it's visible) all things are become new." Has this been recognized in your and my life? When we united with the church, did we lay self on the altar, and through regeneration give our heart to the Lord and the hand to His church? If so, we have complied with conditions and received the Holy Spirit which leads us into all truth (therefore away from former things, the human and worldly) and gives us power by which we

will perform our duties.

You remember how applicants received into the church, were questioned, concerning their faith, repentance, peace, renouncing of Satan and his pernicious ways, etc., and had them promise to be faithful until death. Then each year the church visit would be made and the question asked, "Are you still in the faith as you declared to be when you entered the church?" Nearly in every case the answer was "yes." Some of these, through their way of living, prove that they have told the untruth.

They have been out pleasure seeking instead of hungering and thirsting after righteousness, attending preaching services and worshipping God.

They have lain aside the plain garb and the simple life and are catering after the things of the world. Paul's message would imply that they are not in Christ. What a reckoning there will be, what an awful day the judgment day will be; when many, many children may point their finger at their parents, saying, they have deceived me. Would that men and women

everywhere, who profess to be Christians knew and understood that, if they are in Christ, old things have passed away, they are a new creature, using their talent and life's influence to bring others to Christ; not part of the way but all the way.

Why permit satan to deceive you? If you were on a sinking ship, would you wait for a crowd to go with you, before you would go to safety? Would you go only part of the way? Would you say it's too bad the ship is sinking and still remain on it? I know your answer. Reader think of how much more important it is when it pertains to the soul.

Are you going to permit Satan to use your influence to start your children and others on the downward road to destruction?

I am told of two men who lived on one side of a lake and a town was on the other side of the lake. One afternoon these two men decided to visit some old associates, who lived in the town, they got into the boat, took hold of the oars and crossed the lake. The unexpected happened while mingling with their associates; they partook of their evil deeds,

and through drinking became somewhat intoxicated, night comes upon them and they finally decided that they would go home. They entered into the boat, took hold of the oars and paddled and paddled all night and could not understand why they could not reach home; but as the morning dawned upon them, they discovered that they had forgot to loose the boat from the shore.

My dear reader, does not this, picture before us the condition of many a man and woman? There are many fine people, who, have good intentions, but the unexpected happens; they do much good, they labor under darkness (deception) they paddle, paddle, and paddle and when the eternal dawn comes upon them, it will be too late to cut loose and paddle home but they shall hear the voice "depart from me ye workers of iniquity; yes, they may have labored hard, they may have cast out devils, they may have done many wonderful works but because they have not fully complied with the will of the Lord and loosed themselves from the abominable things, they shall hear that awful word, depart.

Brethren and sisters, if the adults will not, let us pray for those dear innocent children, so that the Lord may somehow lead them to see the path that leads to Glory.
Brunnerville, Pa.

ARMISTICE DAY

Elwyn Speaker

Yes it's past, I know, but a few thoughts brought to mind on that day might be well to consider. The minister of a well known church here, gave a discourse on that Lord's Day in regard to the evils of war and the beauty of peace. Many of his thoughts were good and truthful. As a comparison between private and national acts he gave this: A man may shoot down his neighbor and by so doing disobey the laws of God and man, for which he is justly punished, a life for a life; but in warfare, if a man shoots down his neighbor, he does no sin because he does so under the authority and command of the government.

This likely brought comfort to the hearts of many who had sons or brothers in the last war, to think that

they did not sin when helping to slay the sons of other mothers. One of the commands God wrote on the tables of stone was this: "Thou shalt not kill." He added no exceptions; why should we? However it seems that God sometimes helped the Israelites in warfare against their enemies, and no doubt He can overrule a battle for good, to some, as He wills.

Lest we might become confused in this matter let's take a retrospective view of world conditions: In the beginning God made the world very beautiful and God saw everything and "behold it was very good;" everything was peace and harmony; the lamb lay down with the lion.

But conditions now—slaying and murdering and wrangling—why such an awful change? O sin, sin is here! Why is sin here? Because the father of sin and all lies, Satan, is here. How comes he is here? Because in heaven he became so awful, even having war, that God cast him out. Why he was hurled down to this planet instead of some other one I don't know, but one thing you and I do know—

he is here.

Now then, bearing all this in mind, we see the great care needed lest we be turned aside by the deceitfulness of sin. The Israelites were a stiff necked and rebellious people and Jesus did not approve of everything they did and advocated. In the beginning of His ministry (Matt. 5.) He said, "Ye have heard that it hath been said, thou shalt love thy neighbors and hate thine enemy, but I say unto you, love your enemies." Why? So that we can triumph and rule over them? No. "That ye may be the children of your Father which is in heaven." Great reward. As usual, our Father's reward is above all proportion to the obedience requested.

We remember how it is in war time; only such articles as will promote and foster hatred against the supposed enemy are allowed to be published. Anger and hatred, coming from Satan, is a necessary prerequisite to war. There could be no war if only love prevailed. The man of the world advances this thought: "That love does not prevail and we have to meet conditions as

they are, if we don't want to be the under dog we have got to fight and overcome." Those who look at it in this way must remember that as an individual, or a nation, we must meet this God-given truth, "With what measure ye mete, it shall be measured to you again."

No doubt it is quite interesting and profitable to construct the great warships, with the automatically controlled cannons and everything complete. And likely the firing squad takes pleasure in accurately aiming these great weapons and pressing the button at the proper moment. But suppose these human life destroyers were suddenly lifted up by some unseen power and turned end for end. It makes all the difference in the world which end of a gun you are facing. If we are not willing to get back what we give we are in the devil's ranks.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them." If we are holding a weapon for use against our neighbor, or our neighbor nation, which we would not be willing to have reversed on us, we have not

the spirit of Christ. God's weapons are reversible. Here is another one, "Thou shalt love thy neighbor as thyself." The nation on whom this weapon is used can and will reverse it, using the same kind of ammunition. And instead of causing death and destruction, it brings forth love and peace and happiness. "On earth peace, good will toward men."

When the devil has any work on hand he wants immediate action. He gives no time for thought and prayer. Then when it is all over we can see how senseless and unreasonable it was. So with the World War. Now that it is all over (except paying for) and the graves of the eight million dead sons (from both sides) nicely covered, people are asking why it was necessary and why it could not have been settled some other way? The answer is, because it was Satan's work, and his ultimate aim always is, destruction of soul and body.

As a church we must be sure we are established, "rooted and grounded," in this matter as in other things, for we know not how

soon we may be brought face to face with this issue. As a help we should take a look far back (as already given) and a look far ahead. Heaven is ahead. We can not pass through the pearly gates with a carnal weapon in our hands. "Put up thy sword for all they that take the sword shall perish with the sword." What if death should come to us while trying to slay our brother? It would mean for us that we go condemned to the judgment bar of God.

There is no chance after death to prepare to meet God, no purgatory. Though heaven is awaiting us, it must begin with us here, in our hearts. We cannot harmonize with the ungodly ways, the warfare, of this world. (Jno. 18:36) Jesus says, "My kingdom is not of this world." Perfect peace will never be attained while Satan is the "prince of this world," but that is no reason why we, as individual Christians and as the church which He has purchased, should not follow implicitly the teachings of the Man of Galilee, the Son of God.

Los Angeles, Calif.

HE IS PRESENT WITH US

Ida M. Helm

When Christ was here He promised the disciples that, "The comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.)

We are living under the dispensation of the Spirit. If we study the Bible with willing minds and hearts open to the guidance of the Holy Spirit He will rightly open to us the word of truth.

As the Son came in the Father's name Jesus says, speaking to His followers, "So the Father shall send the Spirit in My name," with the same divine power and authority to reproduce in your hearts and souls what I have taught you.

The Jameson, Faucett and Brown commentary says, "He who can regard all the personal expressions applied to the Spirit in St. John's gospel (teaching, reminding, testifying, coming, convincing, guiding, speaking, hearing, prophesying, taking) as being no other

than a long drawn out figure, deserves not to be recognized even as an interpreter of intelligible words, but an exposition of holy scriptures."

If we bow submissively to the authority of the scriptures which is able to make us wise unto salvation through faith which is in Christ Jesus, even if it scatters our opinions and systems to the four winds, and revolutionizes the whole tenor of our lives, it is the way of salvation. "For all flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever." (I Peter 1:24-25.)

We sometimes hear this expression made in a very pious way, "It doesn't make very much difference how and what I do just so my heart is right." If the heart is right in God's sight, the outside will come right. The righteousness of this world is mere mock-righteousness. In the light of the cross, the light of love, truth, purity, and obedience, the world was convicted of falsity, selfishness and lawlessness

judged, condemned.

Our fore fathers in the Dunkard church had a conscious experience of salvation. They taught definitely and clearly the gospel of sin, and salvation in Jesus Christ. They taught that in order to enter the kingdom of God every person must be born again that has arrived at the years of accountability. The kingdom of God is composed of twice-born people. The natural birth and the spiritual birth.

Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God . . . Except a man be born of water and of the Sprit, he cannot enter into the kingdom of God." (John 3:35.)

With prophetic vision St. Paul looked down through the ages and doubtless he saw the very days in which we are living. Today the people are not being indoctrinated with the fundamentals, much less the distinctive doctrines taught in the New Testament. Hear Paul in II Tim. 4:2, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to

themselves teachers, having itching ears. And they shall turn away their ears from the truth."

I have heard this expression, "Oh, if only Jesus were here in person and we could talk to Him and get His answers to our questions, if we only had Him here to guide our goings and our decisions!" Christ is with us in the person of the Holy Spirit. We are living under the dispensation of the Spirit and the Spirit guides the church, the bride of Christ, our spiritual mother in making its decisions to guide the life of each member in carrying out in their individual life the teachings of God's word, where Jesus has given us only the principles of his will and left it to the church under the guidance of the Spirit as to how best to carry out the teachings of his word.

Listen! Jesus says, "All things whatsoever the Father hath are Mine: therefore said I, that he taketh of mine and shall declare it unto you." (John 15:15.) Dummelous commentary says, "His ministry was complete in the sense that it set forth all the principles of Christianity.

Yet there was required the subsequent illumination of the Spirit, (1) to interpret the deeper meaning of these principles, and (2) to apply them practically to the needs of the church." The Spirit is self-effacing, he bears witness to Christ, he guides Christ's followers into the very truths they need.

Each person in the Trinity has a work to do. Here our Savior shows the Trinity—the Godhead planning and working together for the good of mankind.

When the church of Christ assembled in conference comes before Almighty God in humble prayer and pleading for guidance as to the will of God in carrying out the principles of the teaching of his word, the answer comes from God through the guidance of the Spirit and the answer is made binding in heaven, no matter how great or how small a matter it may appear to us to be, and it is binding on each member to obey the decision of conference or disobey our spiritual mother, the church, the bride of Christ and thus disobey our Lord by disregarding the Holy Spirit that the Father sent in Jesus name.

Jesus, the Lamb of God purchased the church for His bride at infinite sacrifice, His sinless life blood. He loves the church, He suffered untold agony to redeem her from an awful doom, then let us not forget that we owe faithful allegiance to Him in the little things as well as the big things.

"Lest I forget Gethsemane,
Lest I forget thine agony,
Lest I forget Thy love to me
Lead me to Calvary."

R. 2, Ashland, Ohio.

HIGHWAYS

W. C. Pease

"The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul." (Prov. 16:17.)

This highway admits just one class of people, and it has one destiny.

"Resist the devil, and he will flee from you. Draw nigh to God and He will draw nigh to you." (Jas. 4:7-8.)

The way to God is Jesus, who said, "I am the Way, the Truth and the Life." (Jno. 14:6.)

Some time ago a good

brother and wife visited in our home, and remarked that God's word doesn't say maybe, but the word shall is used, and often too. Since then I've noticed how positive that makes it. For example, Jesus said, "Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able." (Luke 13:24.)

Where He uses "will" it denotes that it is up to the individual. For if they will not use Him as the way, and obey all of His doctrine, they shall not be able.

We know "shall" denotes determination and positiveness.

This strait gate leads to the narrow way, the highway to heaven. See Matt. 7:13-14, the account of the two ways.

David of old said, "Thy word is a light unto my feet, and a lamp unto my path." (Psa. 119:105.) Oh, that we might be influenced by God's word instead of the things of the world, and the doctrine of men. How glad I am that we observe the Lord's supper just as nearly as we can as Jesus taught it. Feet washing included.

Christ said, "If ye know

these things, happy are ye if ye do them." (Jno. 13:17.)

May we as a church ever strive to be one in Christ Jesus.

McClave, Colo.

CHRONICALS OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 3

We will now resume our narrative of the lives of the apostles and their coadjutors. The next after Bartholomew as recorded in Matt. 10:2 is

Thomas

He is said to have been born at Antioch. It is certain he was a Jew, and resided in Galilee when the Lord called him. He was a man that wanted positive evidence before he could believe. When the other disciples told him that the Lord had risen, he would not believe until he saw the prints of the nails in the hands, and the riven side of the Lord. Then he exclaimed, "My Lord and my God."

In the catalogue of Matthew 10:3 he is coupled with Matthew. It is thought

he and Matthew went together when the Lord sent them out to preach that the kingdom of heaven is at hand. The earlier traditions say that he did most of his preaching in Persia, where he suffered martyrdom by having a lance thrust through him.

Matthew

This apostle was the son of Alphaeus, whose home was at Capernaum. He was also known as Levi. He was a publican, one who collects taxes and customs from the Jews for the Roman government. It seems he was a man of wealth. Soon after he became a disciple he made a great feast for Jesus. Many publicans and sinners also were invited. See Luke 5:27-30.

It is supposed that he lived in Jerusalem quite a number of years after the ascension of the Lord. That a few years before the destruction of Jerusalem, A. D. 70, he wrote, "The gospel according to Matthew," in Hebrew. Soon after it was translated into the Greek. The Hebrew copy was used by the Ebonites, or Jewish Christians, while the Greek copy

was used by the Gentile Christians.

Some of the early writers say that Matthew and Thomas went into Ethiopia and preached the gospel; while some believed and were baptized, others persecuted. How long they were in that country is not known, however, after laboring in the vineyard of their Master Matthew suffered martyrdom in the city of Naddabor, in Ethiopia. The general opinion is that he was beheaded with an instrument called the Halberd, after which Thomas went to Persia.

James, the Less

The son of Alphaeus, was an apostle, perhaps a brother to Matthew and Jude; a cousin to the Lord. We find that he was present at the council at Jerusalem, and proposed the answer to the question of circumcision that Paul and Barnabas brought from Antioch, which was passed and sent back to the church. This council was held about A. D. 52. From this date on there is but little on record of James the Less' life. Tradition says he was very active in his Master's cause in

southwest Palestine and in Egypt, and was crucified in Ostrakine, in lower Egypt.

The epistle of James, whether it was written by James the Just or by James the Less is quite a disputed question among many writers, both ancient and modern. Taking all we can gather from the views of those writers we think it most probable that it was written by the Apostle James, the son of Alphaeus, about A. D. 64, just a few years before the destruction of Jerusalem. It was used by those Jewish Christians who had then fled from persecution and the impending danger that was awaiting Jerusalem.

Simeon Zelotes

Also called Canaanite, a resident of Cana in Galilee. It was believed by many in the second century that at his wedding, Jesus turned the water into wine, as recorded in John 2:1-10.

We have him with the other apostles after Christ's ascension, in the upper room in Jerusalem.

There is but little known of him only, through tradition. Some say he went into Egypt and Cyrene, preach-

ing the gospel to the inhabitants of these remote countries. After he had been in those countries some time he took ship, visiting the Great British Isles, preaching the gospel to the inhabitants of this country. A great number of the people believed and were baptized. The rulers and the unbelievers persecuted him, caused him many hardships, until finally they crucified him.

Jude

Jude was a brother to James the Less, son of Alphaeus, and cousin to the Lord. He is called by Matthew Lebbaeus, surname Thaddeaus. There is nothing in particular said of him from the time he was called to be an apostle until at the last supper, when Jesus was telling them of His departure and comforting them with a promise that He would return to them again and they would see Him, but the world would see Him no more. Then Jude asked, "Lord, how is it that Thou wilt manifest Thyself to us and not to the world?"

He lived at Jerusalem perhaps until near its destruction in 70 A. D. About

65 A. D. he wrote his epistle. We are of the opinion that he and a number of other apostles lived at Jerusalem until it became too dangerous to live there, so he and the other apostles left, some to one place while some to another, in Palestine. It is said that he with others went up and down Judea and Galilee, then through Samaria, Syria and Mesopotamia. Here he helped to establish the faith of Jesus by his preaching and miracles. He was put to death at Berytus—modern name is Beirut, on the east of the Mediterranean Sea, and was decently buried.

NEWS ITEMS

MOUNTAIN VIEW CHURCH

The Mountain View Dunkard Brethren church held quarterly council January 3, 1935, at the home of Bro. D. M. Click.

Opening song 342 Hymnal, with opening prayer by D. M. Click. The 4th chapter of Eph. was read by our Eld. J. E. Bryant and commented upon. Church officers were selected for the year 1935. Eld. J. E. Bryant was retained as our Elder; D. M. Click was retained as our church clerk; D. M. Click was chosen as correspondent and Moni-

tor agent; Newton S. Glick was retained as treasurer. It was moved and seconded that our deacons by virtue of their office should also constitute the trustees of our church, carried. It was moved and seconded that we discontinue our Sunday School through the first quarter of 1935. Carried. It was moved and seconded that we defer selecting our Sunday School officers until our quarterly council, March 14, 1935. Carried.

D. M. Click, Clerk.

OBITUARY

Miss Mary Magalene Fouts, daughter of Daniel and Sarah Fouts, was born in Indiana June 24, 1859 and departed this life January 20, 1935, aged 75 years, 6 months and 26 days.

She with her parents came to Illinois from Indiana in her early youth. In 1871 she with her parents moved to Nebraska in a covered wagon, locating at Fremont, where she grew to womanhood. In 1892 she with her mother and brother, S. L. Fouts, returned to Illinois where she spent the rest of her life in Decatur and Cerro Gordo.

She united with the Church of The Brethren forty years ago and lived true to her vows and served her Master in her quiet way.

She leaves to mourn two brothers, Samuel Fouts of David City, Neb., and Solomon L. Fouts of Cerro Gordo, Ills. Her parents, three brothers and two sisters have preceded her in death.

Funeral services were held January 22nd in the Cerro Gordo Church of The Brethren by Eld. I. D. Heckman. Text from Job 14:14. Burial

was in the West Frantz cemetery
near Cerro Gordo.

Dearest sister thou hast left us,

Here thy loss we deeply feel;

But 'tis God that hath bereft us,

He alone can all our sorrows heal.

S. L. Fouts,

Cerro Gordo, Ills.

OBITUARY

On May 10, 1864 Nathaniel Kendall was born to John and Catherine Kendall. He was the first son in a family of five sons and six daughters. He was born, reared, and lived his life of 70 years, 8 months and 22 days on the farm where he resided at death.

December the 17th, 1885 he was united in marriage to Catherine Gerhart. To this union were born the following children: Etta Mae, Vern, Pearl, Russell, Virgil, Sylvia, Marvin, and Eva. All of whom are living near his home excepting Pearl, who preceded him to the spirit world. He also leaves two brothers, three sisters, 28 grandchildren, four great grandchildren and numerous other relatives and friends.

The daughter, Pearl, five grandchildren, three sisters, and two brothers preceded him in death.

In his early life he accepted Christ as his Savior and became a member of the German Baptist Dunkard Brethren church. He was a faithful, loyal member of his church until death. The members will miss his presence much.

As a friend and neighbor he was always helpful and obliging no matter what was asked of him.

He who plants with in our hearts,
All this deep affection,

Given when the form departs
To fadeless recollection,
Will but clasp the unbroken chain
Closer when we meet again.

Let's be brave when laughter dies,
And the tears come in our troubled
eyes;

Let's cling to faith and the old be-
lief

When the sky grows gray with its
clouds of grief,

Let's bear the sorrow and hurt and
pain,

And wait till the laughter comes
again.

Let's be brave when trials come,
And our hearts are sad and our lips
are dumb;

Let's strengthen ourselves in the
time of test,

By whispering softly, "God knows
best."

Let's still believe, though we can
not know ,

We shall learn sometime, it is so.

In a lonely graveyard,
Just down at the end of the lane;
Lies the body sleeping
Till the trump shall sound again.

Funeral services conducted at the
Plevna church house in charge of
Elder J. P. Robbins, assisted by
Elder Emanuel Koonen.

OBITUARY

Adam Ness, 610 West Market
street, York, Pa., departed this life
at 8:15 p. m., January 26, 1935,
aged 74 years, 7 months and 2 days.
Death was caused by a complica-
tion of diseases.

The deceased is survived by his
widow, Mrs. Amelia B. Ness, one

daughter, Mrs. Harry J. Glatfelter, two sons, David Ness, Washington, D. C., and Allen Ness, Philadelphia, Pa., five grandchildren, one great granddaughter and the following brothers and sisters: Mrs. William Kauffman, Mrs. Lysander Lewis and Mrs. Rebecca Miller, York, Pa., Mrs. Lucy Sprenkle, Detroit, Mich., and John and Noah Ness, York, Pa.

Bro. Ness was a very conservative member of the Church of The Brethren for many years and stood firm for the principles of the church and its doctrine in plainness and modesty, and simple life until he no longer could endure to labor with the progressive element that was leading the church worldward.

He desired to join in with the Dunkard Brethren church and finally he made his wants known and was received into the church, the Lower York county congregation, and for a few years only had the privilege to labor with us in the deacon's capacity in a very faithful manner. He had such delight in his church that an expression always found a place in his prayers "that God shall bless our little church;" and we as members are mourning the loss of a fine, loyal, faithful brother, but we do hope our loss here is his gain in eternity.

Finally as infirmities were creeping into his life he made his funeral arrangements. He chose for the text II Tim. 5:6-8 and songs out of the Brethren Hymnal No. 512, 544. Elder J. L. Myers of Loganville, Pa., officiated, assisted by Rev. Carl R. Simon, Pastor of the Union Lutheran church.

Funeral services were held on Tuesday, January 29th at 2 p. m., at C. A. Strack Memorial Chapel,

George and Princess streets, York, Pa. Interment was made in Greenmont cemetery, York, Pa.

Charles H. Ness.

THE PRICE OF A DRINK

"Five cents a glass!" Does anyone think

That this is really the price of a drink?

"Five cent a glass," I hear you say;
"Why that isn't very much to pay."
Oh, no, indeed, 'tis a very small sum
You are passing o've 'twixt finger
and thumb,

And if that were all that you gave
away,

It wouldn't be very much to pay.

The price of a drink? Let him
decide

Who has lost his courage and lost
his pride,

And lies a groveling heap of clay,
Not far removed from beast today.
The price of a drink? Let that one
tell

Who sleeps tonight in a murderer's
cell,

And feels within him the fires of hell.
Honor and virtue, love and truth,
All the glory and pride of youth,
Hopes of manhood, the wreath of
fame,

High endeavor, and noble aim—

These are the treasures thrown
away,

As the price of a drink from day to
day.

"Five cents a glass." How Satan
laughed

As o'er the bar the young man
quaffed

The beaded liquor; for the demon
knew

The terrible work that drink would

do.

And before the morning the victim
lay

With his life blood swiftly ebbing
away;

And that was the price he paid,
alas!

For the pleasure of taking a social
glass!

The price of a drink? If you want
to know

What some are willing to pay for it,
go

Through that wretched tenement
over there,

With dingy windows and broken
stair,

Where foul disease like a vampire
crawls

With outstretched wing o've the
mouldy walls,

There poverty dwells with her
hungry brood,

Wild eyed as demons for lack of
food;

There shame in a corner crouches
low,

There violence deals its cruel blow,
And innocent ones are thus ac-

cursed,

To pay the price of another's thirst.

"Five cents a glass!" Oh, if that
were all,

The sacrifice would indeed be small,
But the money's worth is the least
amount

We pay, and whoever will keep ac-
count

Will learn the terrible waste and
blight

That follows this ruinous appetite.

"Five cents a glass!" Does anyone
think

That this is really the price of a
drink?

Josephine Pollard.

THY STRENGTH AND MY DAY

Give me Thy strength for my day,

That wheresoe'er I go,

There shall no danger daunt me

And I shall fear no foe.

So shall no task o'ercome me,

So shall no trial fret,

So shall I walk unwearied

The path where my feet are set.

So shall I find no burden

Greater than I can bear,

So shall I have a courage

Equal to all my care.

So shall no grief o'erwhelm me,

So shall no wave o'erflow;

Give me Thy strength for my day,

Lord,

Cover my weakness so.

Selected, Martha Frantz.

PLANTING EVERGREENS

J. D. Brown

Part Two

(Isa. 55:13) Instead of
the thorn tree, shall come up
the fir tree, and instead of
the brier, shall come up the
myrtle tree.

The prophet calleth to
faith and repentance. Des-
cription of the thorn tree:
Absolutely worthless, long
thorns; cannot get near it,
fruit worthless. Paul says
it is only fit to burn. The
thorn tree represents a
gross sinner, the thief,
robber, murder, etc.

Matt. 28:19) "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." The robber, the thief and the murderer believes, repents, dies to the things of this world, buries the old man in baptism, comes forth a fir tree.

Instead of the thorn tree, shall come up the fir tree. A fir tree represents the converted man, the thief, the robber, and the murderer, converted.

Description of the fir tree: A large valuable tree, used for lumber of all kinds. For frame work, ship building, buildings of all kinds. Ever green, always makes the same appearance, in sunshine, in darkness, heat or cold, always to be desired. Fine shade, fine perfume, etc.

The fir tree, converted makes a pillar in the church, a post, a rafter—use him anywhere you will—is not tossed about with every wind of doctrine. A good Elder, minister or deacon.

The converted thorn tree, a power in the church; he is the man with five talents, he is the elder of the church, moderator at district meet-

ings, and moderator at annual meetings.

Like the fir tree he always makes the same appearance. He preaches the word of God with power; preaches Jesus Christ as the Way, the Truth and the Life; preaches no other way given among men, whereby we may be saved.

He has his local church in harmony with annual meeting. The church has a wonderful influence in the community; the community love to be under her influence. When he hears it said, lo, here is Christ, and there is Christ, he believes it not, but takes Jesus Christ at His word, let Jesus Christ be true though every man a liar.

Let trials and temptation come, he stands firm, not tossed about by every wind of doctrine. He fits into the great building of God anywhere.

Let us look at Paul before conversion, a real thorn tree. We find him first, taking part at the stoning of Stephen, continually persecuting the people of God. After conversion take another look at him; we find a new creature, one of the greatest men we have any

account of. A great missionary, a great preacher, preaching with power. Trials and temptations had no effect on him. He was determined by the grace of God to press forward, forgetting the things which were behind.

Instead of the brier shall come up the myrtle tree. The brier is a small bush, only three or four feet in height, growing closer together than the thorn tree, thorns closer but not so large, bears worthless fruit, but pleasing to the eye—belongs to the same family, only fit to burn.

The brier represents the man whose sins are not so great, but closer together—commits more of them.

The Myrtle tree, small, not large enough for building material, but very desirable. Flowers, leaves and berries used for perfume and spices. Evergreen, always the same.

The Myrtle tree represents the man with less talents, but full of kind deeds—a good neighbor, feeds the poor, visits the sick, a real samaritan, a fine man in the community—like the evergreen, always the same; let the wind blow, the

thunder roll, and the lightning flash, we find him firm, always ready to perform his duty.

No wonder Paul said the gospel was sharper than any two edged sword. We now understand why Paul said the gospel was the power of God unto salvation. We see how the power of the gospel was manifested in this transaction, able to destroy the thorn which represents sin in all its forms, and plant seeds of righteousness all at the same stroke.

The church of Jesus Christ today is like evergreen, always the same appearance. It takes the same obedience to the gospel today to make us the children of God as it did for our forefathers, the same God yesterday, today and forever.

Jesus said go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. That's the mission of the church today. It's our duty to go out and invite the thorns, and briars to come in to the church, that Jesus Christ's name may be glorified.

Poplar, Mont.

SURPLUS MATERIAL

John A. Myers

This is a subject I feel we are all interested in. We are all, or should be, interested in our church paper, in trying to make it a bigger and better "Monitor" for both young and old. Perhaps the former wouldn't be possible at present, but we think the latter would be, if all of its contributors would keep in mind, when writing articles, church new and obituaries not to use words to fill in which can be dispensed with, thereby curtailing surplus material.

In writing for the Monitor we should keep in mind what we want to say, with as few words as possible, thereby leaving room for others.

Year by year we thing the Monitor has been getting better with few exceptions, contributors have done well.

To us, being isolated the church news has been a great blessing in more ways than one. Then last but not least we have in mind a bigger and better "Bible Monitor," without increas-

ing its size. We notice in looking through the "Monitor" three sizes of type are used. Let us dispenche with the large type and use the next largest. And for the church news and obituaries the smallest thereby making more room and a better looking church paper.

We would like to hear from others.

R. 1. Sterling, Ill.

CHILDREN'S COLUMN

Give as you would if the angels

Waited for it at the door;

Give as you would if tomorrow

Found you where all alms are o'er,

Give as you would to the Master

If you met his searching look;

Give as you would of His substance

If his hand your offering took.

I'LL TRY

Sometimes little boys and girls become discouraged when they have anything to do that is a little hard, but they should adopt for their motto, "I'll try." There are many things in life that we meet with that do seem hard at first, but then if we try real hard we are likely to get along, and after the difficulty is overcome we feel that we have gained a victory. We cannot expect to get through the world

without meeting with trials and troubles and if we try we can bear them, but it often requires quite an effort. They are good for us in the end, for they cause us to exert our energies more, and thus develop the powers that are in us.

Little readers, when you have a hard task before you, say "I'll try," and you will accomplish it and be all the better for it. Do not give up, but try.

A LITTLE BOY'S FAITH

A little boy who had been lost in one of the dense forests of the west, and was out all night, gave the following account of his conduct at the approach of darkness:

"It grew dark and I kneeled down and asked God to take care of little Johnny, and then went to sleep."

—Selected.

HE LEARNED A LESSON

A Welshman was for some time awfully habituated to the vice of drunkenness, but was at length restored to sobriety by the

following singular incident:

He had a tame goat which would follow him to the ale house he frequented. One day by way of frolic, he gave the animal so much ale that it became intoxicated. What particularly struck the Welshman was that from that time, though the creature would follow him to the door, he never could get it to enter the house. He was thereby led to see how much his sin had sunk him beneath a beast, and from that time became a sober man.

—Selected.

Little drops of water,
Little grains of sand
Make the mighty ocean
And the pleasant land.

ALL BROTHERS

Whoever saw a great oak tree
With leafy branches growing wide
That did not feel within his heart
A sense of joyous, honest pride,
That on this earth where that tree
is,

He too, may also make his home;
May dream his dreams and work
in peace,
And last may sleep, but need not
roam;

Or who has looked upon a star
That beams upon this lovely
earth,
And has not felt a sense of pride

And marveled at its splendid
worth;

Or, who has felt the breezes blow,
The lovely drops of summer rain,
The snow flakes falling o'ev the lea
And has not felt a sense of gain?

Or, who has seen the breath of
death

Come stealing o'ev a brother's
brow,

And has not felt down in his heart
That there's a God, somewhere,
somehow?

Who could have seen these won-
drous things,

Without a sense of honest joy,
Who could not feel this brothership
So close—so pure, without alloy?

—Selected.

HELP US TO SHARE

Because we come from darkness
into places

Where there is light, because ex-
pectant hands

Outstretched for toil find tasks
wait the doing;

Because fair harvest strews the
teeming lands,

Oh may we give from bounty new—
appearing

So long we heard appeals we
could not heed!

Now from our largess, God, we
humbly ask Thee

That we may share to ease
another's need.

The blind, the halt, the ill, the old,
the hungry,

Are anywhere—not all the tears
are shed;

So many still are groping in strange
famine,

So when they pray: Give us our
daily bread,"

May we divide the tokens of the

labor

Which gives us faith and makes
us dream again;

Our fires, our loaves, our coins, our
faith, our shelter,

Help us to share our wealth with
other men!

—Selected.

NOT UNDERSTOOD

Not understood—we gather false
impressions

And hold them closer as the years
go by,

Till virtues often seem to us trans-
gressions;

And thus men rise and fall and live
and die

Not understood.

Not understood. How many hearts
are aching

For lack of sympathy? Ah! day
by day,

Sow many cheerless, lonely hearts
are breaking?

How many noble spirits pass away—
Not understood?

O God, that men would see a little
clearer,

Or judge less harshly when they
cannot see;

O God, that men would draw a little
nearer

To one another—they'd be nearer
Thee

And understood.

—Selected, Martha Frantz.

The following names were omitted
from our Ministerial list in Febru-
ary 1st issue: J. B. Flory, Jewell,
Ohio, M.; Clyde St. John, Byran,
Ohio, M.; John Sponseller, Sher-
wood, Ohio, E.; J. J. Wassam, Lowell,
Ark., M.; James Harp, Newberg,
Oregon, E.

SUNDAY SCHOOL LESSONS

- Jan. 6—Man, The Crown of God's Creation. Gen. 1:1-27.
 Jan. 13—Adam and Eve Yield to Temptation. Gen. 3:1-13.
 Jan. 20—Adam and Eve's Punishment. Gen. 3:14-24.
 Jan. 27—Accepted and Rejected Sacrifices. Gen. 4:1-15.
 Feb. 3—Noah Obeys God by Building the Ark. Gen. 6:1-22.
 Feb. 10—The Wickedness of Man Punished. Gen. 7:1-24.
 Feb. 17—Abram Taking God at His Word. Gen. 12:1-9.
 Feb. 24—Lot's Selfishness and Abram's Generosity. Gen. 13:1-18.
 Mar. 3—Abraham's Concern for Others. Gen 18:17-33.
 Mar. 10—Abraham's Great Faith. Gen. 22:1-19.
 Mar. 17—Jacob Prizes the Blessing Which Esau Despised. Gen. 27:1-40.
 Mar. 24—Jacob Wrestles with God. Gen. 32:9-32.
 Mar. 31—Review.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 6—Samuel and Israel's First Kink. I Sam. 10:17-27.
 Jan. 13—Saul Disobeys God. I Sam. 15:1-23.
 Jan. 20—David the Shepherd Boy Chosen King. I Sam. 16:1-13.
 Jan. 27—How David Overcame the Giant. I Sam. 17:20-54.
 Feb. 3—Saul's Hatred and What It Led to. I Sam. 18:5-11.

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 Mar. 3—Absalom Mistreats His Father. II Sam. 15:1-12.
 Mar. 10—David's Love and Concern for Absalem. II Sam. 18:1-17, 33.
 Mar. 17—David Praises God for His Goodness. II Sam. 22:1-25.
 Mar. 24—Solomon, The New King. I King 1:28-40.
 Mar. 31—Review.

BIBLE MONITOR

VOL XIII

March 15, 1935

No. 6

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE REWARD OF THE UNRIGHTEOUS

Not only are the righteous to be rewarded for their activities in this life; the same word of God that speaks of the great joy of the righteous in the world beyond, also tells us in no uncertain terms the awful doom of the wicked throughout eternity.

This reward is so dreadful that it strikes terror into the heart of a believer just to read the account of it in the scriptures.

Various writers reveal to us many things on this subject, a few of which we call attention to as a warning to those who may be rejecting the plan of salvation as offered to us through our Lord and Savior Jesus Christ.

The Psalmist David at one time declared, "The wicked shall be turned into

hell, and all the nations that forget God," (Ps. 9:17), and again "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; this shall be the portion of their cup." (Ps. 11:6.)

The Prophet Isaiah declares, "Woe unto the wicked; it shall be ill with him: for the reward of his hands shall be given him." (Isa. 3:11.)

On this matter Jesus says this, "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:41-42.) Again in Matt. 25 we are told, on the day of judgment the sentence of the wicked shall be, "Depart from Me, ye cursed, into

everlasting fire, prepared for the devil and his angels, . . . and these shall go away into everlasting punishment."

In speaking of the coming of the Lord the apostle Paul says He shall appear "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (II Thes. 1:8-9.)

John the revelator says in regard to those who yield themselves to the forces of the evil one, "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." (Rev. 14:10-11.)

Again, in Rev. 21:8, we

are told, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone which is the second death."

These passages should be sufficient to convince any sane person of the fact that the wicked will be punished after this life, although many other references could be given, teaching in like manner.

One cannot realize the awfulness of such a punishment. Sometimes in this life we think the pains, sorrows, troubles and punishment inflicted upon us and our fellowmen are hard to bear, what would it mean to have an existence in a horrible pit such as these passages describe? What a dreadful fate it will be to be cast into "outer darkness" away from all that is good, into a pit of everlasting fire and brimstone, "where their worm dieth not and the fire is not quenched," where there shall be no rest day nor night and where there shall be weeping and wailing and gnashing of teeth for ever and for ever. Such

shall be the reward of the unrighteous. What a terrible doom! Oh the anguish and despair of a lost soul!

In this day in which we live most people have lost their fear of a hell of fire. So may false teachers have arisen in the ministry who claim there is no such place that people in general are believing it and have no fears. Just the use of good common sense ought to keep anyone from being lead away with the error of the wicked like that. The same book of God that tells us of heaven also tells us of a hell of fire, yet these false teachers try to make us believe there is a heaven but not a hell. What an absurdity! Who shall we believe God or man?

The human race has suffered so often as a result of failing to take God at His word that we in this enlightened age ought to know better. "God is not a man, that He should lie; neither the Son of Man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Num. 23:19.)

"The Lord of hosts hath

sworn, saying, surely as I have thought, so shall it come to pass; and as I have proposed, so shall it stand. (Isa. 14:24.)

Dear reader, if you have neglected to accept the only way of salvation, the only means of escape from this awful end; Jesus, "The Author of eternal salvation unto all them that obey Him," (Heb. 5:9) is calling for you to come to Him now. Will you come? "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31.)

CORRECTION

In the February issue we stated that Melvin Kulp, Elkhart, Ind., was one of our ministers; this was an error on our part. Peter Huffman, 726 Blane, Ave., Elkhart, Ind., is the brother we had reference to. Those who are keeping a record of all our ministers please make note of this. We beg your pardon for the mistake.

—Editor.

DISTRICT MEETING FIRST DISTRICT

The District Meeting of the First District will be

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held in the Shrewsbury house, Lower York County congregation, Shrewsbury, Pennsylvania, Wednesday, April 24, 1935. The Elders will meet on April 23rd to prepare the work for the open meeting. Please notice that this meeting has been changed from August to April, which change was made at our 1934 District Meeting. Further announcement will be made as soon as possible.

Ord L. Strayer, Clerk.

Thy holy temple, Lord,
A little heart may be;
A heart that trusts thy word,
And loves and follows thee.
—Selected.

A BRUISED REED

Ida M. Helm

Part I

Hezekiah was told that when he trusted in the king of Egypt he was leaning on a bruised reed, and it would go into his hand and pierce it. (II Kings 18:21.)

The prophet Jeremiah also warned Israel to not trust in Egypt but put their trust in God. Listen! "If ye will still abide in this land, then will I build you and not pull you down, and I will plant you, and not pluck you up." (Jeremiah 42:10.)

Israel was surrounded with enemies on every hand and in the midst of their fright and cowardice when they were halting between two opinions the word of God came to them thru prophets inspired of God, bidding them put their trust in God and all would be well. They finally rejected God's word and calamity came. What are we leaning on? It is our privilege to enjoy this beautiful world and the lovely things God has made, but it is folly to depend on worldly or selfish achievements for safety and happiness for they are

deceptive.

We may not trust for safety or pleasure in the palace of wealth, in the towering temple of fame, in the chamber of licentiousness and vice, or in the grandeur of a noble, cultivated life. Wherever we look imagination gilds it with enticing colors, but alas! How many! How many have been deceived and found only sorrow instead of the satisfaction they anticipated. The broken reed on which they were leaning pierced them.

The story of the rich young ruler is pathetic. He was such a fine young man in many respects. He had made a record in the external moralities of life. He said he had observed all the commandments that Jesus mentioned from his youth up, but still he was not satisfied. In spite of all the virtuous deeds he had performed and all the wrong and evil deeds he had avoided, he felt that he lacked something. He was in earnest and sincere as he came running and fell upon his knees at Jesus' feet. Most of the ruling class distrusted Jesus and disliked Him. This young man be-

longed to the ruling class, but he sought out Jesus in sincerity and asked what further thing he should do in order that he might inherit eternal life. Those looking on may have thought, surely his heart is right, but man looketh on the outward appearance, while the Lord looketh on the heart.

He had inherited large possessions and a place of power and influence and he had not squandered them, and one can see that he is a loveable young man and fosters in his mind high ideals, but he is not satisfied, he wants the inheritance of eternal life added to his possessions, he wants to do something to earn it.

He asks, "Good Master, what good things shall I do that I may inherit eternal life?" It was evidence of shallowness in things spiritual to ask that question. Eternal life is a free gift after we have done what we could for Christ's sake. The young ruler thought he could do all good deeds if they were pointed out to him. Jesus loved the young man, so He took the lamp of the Lord in his hand and walked beside him down

into the treasure house of his heart. There all his great possessions were stored. His heart was crammed full. Jesus looked at the young man and said, in your case it will be necessary for you to get rid of these possessions and distribute to the poor and come and follow Me. Jesus offered him the privilege of fellowship with God's Son, the privilege of cross bearing, and treasures in heaven. The privilege of being heir of God and joint heir with Christ the Christian's elder brother.

Paul tells us, "If so be that we suffer with Him, that we may be also glorified together." (Rom. 8:17.) Our right to the heavenly inheritance lies in our union of interest with our Savior, our first-born brother, on the one hand a free gift, on the other hand the lawful portion of a lawful child in Christ Jesus. But the young man's countenance fell, his large possessions appeared to him a good staff on which to lean, and he went away sorrowful and we never hear from him again. After he was gone Jesus said, "How hardly shall they that have riches enter into the king-

dom of God." He trusted in a bruised reed.

Men may let their money prove a curse to them and pierce them through with many sorrows. They may let it bar the gate of heaven against them. But they may regard their money as a God given trust and use it in his service to build up the kingdom of God in this world and thus they may lay up treasures in heaven.

James writing under the inspiration of the Holy Spirit says to the rich that keep their money for themselves instead of using it in the Lord's service, "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be for a testimony against you." (James 5:2-3.)

The young man was not willing to give Christ the first place in his heart. There are many things in this life that can not really be ours until we give them to Christ. If we give them to Christ we lay up treasures in heaven. Jesus says, "Where thy treasure is there will thy heart be also." Matt. 6:21. If we put our possessions in circulation

for Christ they will bring us an incalculable percentage, if we keep them for our own pleasure and satisfaction they will rust and cry out against us at the last day. Sin and wrong carries its own penalty. It is a bruised reed.

R. 2, Ashland, Ohio.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 4

We now come to the eminent Apostle Paul. We can only narrate a few of the incidents of his busy life to remind us what he suffered for Christ's sake.

He was born at Tarsus, a city in the country of Cilicia about three hundred miles north of Jerusalem, A. D. 5. He was a Hebrew of the tribe of Benjamin; he was educated at Jerusalem in the school of Gamaliel. Here he was taught in the most exact knowledge of the law of Moses. He says of himself, "As touching the righteousness of the law he was blameless." He was a Pharisee. The Pharisees were proud and the bitterest enemies that the Christians

had.

Ananias, who was sent to Paul to baptize him, was told by the Lord, that "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for My name's sake." (Acts 9:15-16.) This occurred about A. D. 35.

Paul soon experienced what he had to suffer for the faith he had in his Savior. He lived in Damascus for about three years, after his conversion, until the Jews were determined to kill him, so the disciples let him over the city wall in a basket and he escaped to Jerusalem, where he visited Peter, also met James, the Lord's brother, who was bishop of the church at Jerusalem. This was A. D. 38.

After fifteen days he went to his native city, Tarsus, where he stayed five years. After which Barnabas, who was preaching at Antioch, Syria, went to Tarsus and brought Paul to Antioch, to help him promulgate that Jesus of Nazareth was the Son of God. Here those two

evangelists labored for one year, A. D. 44.

Paul and Barnabas now starts on Paul's first missionary journey. They first go to the Island of Cyprus, the early home of Barnabas. After they have preached awhile here, they sail north to Perga, continuing their journey by land to another city called Antioch in the province of Pisidia, east of Ephesus. Here they preached to Jew and Gentile until the unbelieving Jews and the chief men of the city expelled them out of their coasts.

They then go to Iconium. After preaching here some time the Jews persecuted them so they had to leave. They next go to Lystra in the same province. This was a heathen city. Here the heathen priests thought that the gods had come down, and wanted to do sacrifice to them, but the apostles restrained them. The Jews from Antioch, and Iconium, followed to Lystra and persuaded the people to stone Paul, which they did, drew him out of the city supposing him to be dead. It may have been at this time that his spirit was caught up to the third

heaven. (II Cor. 12:2.)

As the disciples stood by him, he arose and went with them into the city. Next day he and Barnabas went to Derba. Here they had peace, preaching that Jesus was the Christ the Savior of the world.

After remaining here some time they returned to Antioch, Syria, by going through those Gentile cities where they had recently made disciples, encouraging and confirming those disciples there. After they returned home, being gone some years, they found that certain men from Judea had taught the brethren that except they were circumcised they could not be saved. Paul and Barnabas go to Jerusalem to the apostles and elders about this matter, and got the decision that was rendered at that Jerusalem council in A. D. 52. Fourteen years after Paul's first visit to Peter.

Now Paul takes Silas and starts on his second missionary journey. After he had visited the brethren in those cities where he had preached the gospel, he and Silas, and by this time Timothy had joined their

company, they came to Troas. Here Paul had his vision call, to come to Macedonia. The chief city of this province was Philippi. Paul and his companions came to Philippi where they preached and performed miracles until Paul and Silas were arrested and beaten with stripes above measure, (II Cor. 11:23), cast in the inner prison and their feet made fast in the stocks. The Lord sent an earthquake which released Paul and Silas, and converted the jailor.

They were now let go, so they went to Thessalonica, then to Berea, Athens, and Corinth. In all those cities Paul and his companions preached Christ and Him crucified, and the resurrection from the dead.

Paul abode at Corinth more than eighteen months preaching to Jews and Gentiles that Jesus of Nazareth was the Christ the Savior of the world. A great number believed and were baptized.

Next he goes to Ephesus which was the chief city of Asia Minor, and third of Christianity. Only tarrying a short time with the disciples here, bade them fare-

well saying, "I must by all means keep this feast that cometh at Jerusalem; but I will return unto you if God permit." Nothing is on record only he wanted to keep a certain feast at Jerusalem, and saluted the church. This journey was made in the spring of A. D. 56.

On his return he stops at Caesarea, Palestine, Antioch, Asia; and over the provinces of Galatia and Phrygia, strengthening all the disciples; then continuing his journey to Ephesus fulfilling his promise he had made some time before. At Ephesus he abode for more than two years preaching that Jesus was the Christ, performing many miracles, "so that all they that dwelt in all Asia, heard the word of the Lord Jesus both Jews and Gentiles." The word of God grew so mightily that those disciples converted from the heathen religion, brought their books of curious arts and burned them counting the price of them to be more than two thousand dollars.

The silver smiths started a great uproar, but the town clerk quieted it down so that the apostle and his

companions did not suffer any harm.

While Paul dwelt at Ephesus he wrote his first Epistle to the Corinthians, A. D. 58.

From Ephesus he and his co-laborers go to Macedonia visiting and encouraging the disciples at Philippi, Thessalonica, and Berea. While at Philippi he wrote his second Epistle to the Corinthians, A. D. 60.

Paul and some of his company go now to Greece and is supposed to have continued his journey to Corinth to set in order the things needed. The short time he was at Corinth this time he wrote his Epistle to the Romans.

The Jews, his great enemy, laid in wait for him so instead of going direct to Syria he had to change his route by returning through Macedonia.

As Paul intended, if possible to be at Jerusalem the day of Pentecost, he stopped at Troas, with the brethren one week. The ship was delayed at Miletus, about thirty-six miles south of Ephesus, for some time so Paul sent to Ephesus for the Elders of the church and gave them a farewell

address of great tenderness, after which they continued their journey to Jerusalem. Paul was only a few days in Jerusalem until a mob of Jews seized and beat him, and would have killed him if the chief captain had not rescued him, bound him with two chains and demanded who he was, and what he had done. As they led him away the multitude of the people cried, "Away with him." Some of the Jews were so determined to kill Paul that they banded themselves together that they would not eat or drink until they had killed him. So they laid a plot to have him brought down, so they could get at him, but their design was made known to the captain, so he removed Paul to Caesarea, where the governor lived.

Paul was left here bound for two years. A new governor was appointed, named Festus. The Jews wanted him to bring Paul to Jerusalem for another trial. They were laying in wait in the way to kill him, but Festus answered that Paul had appealed to Caesar's judgment seat, so Paul with other prisoners was sent to Rome by ship. At this time

it was in the fall of A. D. 62. Not until in the spring of A. D. 63 did Paul arrive at Rome, as he was shipwrecked and wintered on the Melita island.

At Rome he was permitted to hire his own house for the space of two years, "preaching the kingdom of God and teaching those things which concerned the Lord Jesus Christ." This was now A. D. 65. Paul was 60 years old.

While he was prisoner at Rome he wrote his Epistle to the Galatians, and his Epistle to the Hebrews. He also wrote his Epistle to the Ephesians and to the Philippians, and to the Colossians.

According to some of Paul's Epistles we would infer that he was set free, or acquitted soon after the narrative that Luke gives in Acts 28:30. And according to some ancient writers and Paul's own words in his pastoral Epistles we find he visited Crete, Miletus, Troas, Corinth, Macedonia and Ephesus. See Titus 1:5-12; I Timothy 1:3, 3:14. And that he intended to winter at Nicopolis (Titus 3:12) This was the winter of 65-66.

In Romans 15:23 we have of his intention to go to Spain, and we have early writers of about 90 A. D. that say that Paul had gone to Spain, and continued his journey to British Isles. It might be when Paul was in the British Isles that Simon Zelotes, was there too, but Paul stayed only about nine months; he returned to Rome again, but soon after this he was apprehended and cast into prison. While in prison he wrote his second Epistle to Timothy. He wrote to him that the time of his departure was at hand, he had fought a good fight, had kept the faith, now there was a crown laid up for him. The Emperor Nero condemned him to be beheaded. After the execution his body was buried about two miles from Rome; and about the year 317, A. D., Constantine the Great built a stately church over his grave.

Thus ended the life of the great Apostle to the Gentiles, about A. D. 67, at the age of 62.

With the faithful I would keep faith; with the unfaithful I would also keep faith, in order that they may become faithful.—Lao Tze.

SHALL WE HOLD OUR PEACE

C. W. O'Brien

When the apostles were praising the Lord, the Pharisees asked the Lord to rebuke them and the Lord told them that if these should hold their peace the stones would immediately cry out. (Luke 19:40.) So when we stop and look at the world and pause to think for a moment, the world's style, pride and pleasures have so completely captured the hearts of women, both young and old, that a proper sense of modesty and even decency seems to have been almost forgotten.

That the women of the world whose life is to please the flesh, should be carried away by the shocking styles of today is amazing and has brought sorrow and grief to thousands. Oh, that the mothers of today, if they would stop and think and teach their daughters to see the great evil of the modern dress and the wickedness that it is bringing into the world, and the sad part of it is that these evils are not confined to the world alone, but sisters in various

churches wear the modern dress, open down the back to the waist with no sleeves, and so tight to show the form and their ministers let them believe they are dressed all right, and so they become content in their sins.

The lower world has always sought a dress which would arouse the passions of men. It is sad to know that church members anxiously fall in line with such. Thank God all the churches have not gone the way of Baal.

The real cause for the existing state of things is that people will do anything nowadays provided there is a sufficient thrill. Oh, brother, sister, friend, let's sincerely think of the thrill that is still ahead of us all, shall we rise to meet our Lord in the clouds or shall we pray for the rocks and mountains to fall upon us and hide us from "He that sitteth upon the throne."

The people living before the flood were a long lived, clear headed race. But they had departed from God, as people are doing today, and their ability to work iniquity was very great, they had refused to

obey God's law, and turned from the true God to the worship of idols; just what so many are doing today—turned to the worship of worldly styles. So far did they go in idolatry that God saw that the wickedness of man was great in the earth, and every imagination of his heart was evil and the earth was also corrupt before God, and the earth was filled with violence. (Gen. 6:5, 11:7.)

The world was yet young, but man had so departed from God that finally the Lord declared that His Spirit shall not always strive with man and He said, "I will destroy man whom I have created from the face of the earth." (Gen. 6:3:7.) Still He gave them an opportunity to repent.

God sent a message to the people by Noah for one hundred and twenty years. This faithful servant of God gave the warning to the world, not only did he preach, but showed his faith by building the ark, but they scoffed at the big boat on dry land. So when the world had been fully warned and the beasts and birds had taken their place in the ark and Noah and his family

were safe in the ark and the angel of the Lord shut the door and it commenced to rain, something that had never occurred on earth before. There remained no mercy outside the ark any longer.

Antioch, W. Va.

ADVERTISING FOR GOD

Ben F. Fridley

We are living in the day of much advertising. Every commodity on the market is advertised in various ways. All firms know advertising pays. My mind has been resting upon this subject, advertising for God. Some may say God does not need any advertising, but let us turn to the Bible and see what it tells us about it.

To advertise means, to bring into public notice or attention. Now let us turn to Mark 5 and read carefully the story of the healing of the man possessed with unclean spirits. It's a wonderful story manifesting the wonderful love of Jesus Christ and His miraculous power to save and heal. Thank God He is just the same today. After healing the man Jesus told him, "Go

home to they friends and tell them how great things the Lord hath done for thee and hath had compassion on thee." (Mark 5:19.)

Here the man was told to publicly advertise the power and love of Jesus. You will observe by turning to the sixth verse of the above chapter the afflicted man came to Jesus. But when he saw Jesus afar off he ran and worshipped Him. You see the devil did not have full control of the man or he never would have worshipped Christ, and on such God will have mercy. What a wonderful Savior we have, so loving and powerful to save if we will only commit the keeping of our souls to Him in well doing as unto a faithful Creator. (I Peter 4:19.) If we will do this God can and will use us as His living epistles, known and read of all men. By this shall all men know that ye are My disciples if ye have love one for another. God is able to save to the uttermost those who call upon Him out of an honest and contrite heart. The greatest wonder manifesting the power of God today is in bringing His people through this world, sancti-

fying them by His Holy Spirit and keeping them free from the contaminating influence of the world.

God wants us to defend His cause, vindicate His name, and talk of all His wonderful works. "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all that obey not God." (Jude 1:15.) The evident signs of these days should stir believers to a sense of their duty. Jesus is calling for volunteers in His army. Let us put on the armour of God, then we will be ready to fight the evils that stand against the truth. David a man after God's own heart could say, "I love the Lord because he heard my voice and supplications." (Psalms 116:1), and today God hears the cry of His children.

But know this sure, thou must be pure,
Thou must from idols turn,
False worship thou must put away
And humbly, meekly learn.

Let us ask God for more grace to live and speak for Him. Oh magnify the Lord with me, let us exalt His name together. That means the Christian unity Jesus prayed for in John 17.

Unto God belongs all praise and glory forever.

PRAYER

What time do you give to prayer? The sleepy time, the weary time, the hurried time? There is more need for prayer than for anything else in your whole life. Your spiritual life, the salvation of souls, both in the home and foreign lands, depends upon your devoting time to prayer. We take time for everything else, why not take time for prayer?

Read what Daniel did when it seemed impossible to have time to pray. (Dan. 2:16.) Yes, if we would grow more like Jesus, we must study our Bibles and take time for prayer. Let us, as the young people of our church follow in the footsteps of Christ."

Selected, D. M. Click.

NEWS ITEMS

MT. AETNA, PA.

We, the Bethel congregation of the Dunkard Brethren church met in quarterly council on the 22nd of December at 7:30 p. m., with our

Elder J. L. Myers in our presence, also Elders Jacob A. Miller and A. G. Fahnestock were with us.

Bro. Jacob Miller read first Psalms and lead in prayer.

We were made to rejoice when three sisters who wanted to walk closer to their God were received into the church.

As there was only one deacon in the congregation the election of another was called for. Brother Fahnestock read the scriptures that treats on the same, then Bro. Miller lead in an earnest and fervent prayer in behalf of the church and for the guidance of the Holy Spirit in the work of the church, after which the election was held and it fell upon the writer.

The work of the church was done in a brotherly way. There was quite a bit of business to be taken care of.

We decided to have a spring and fall love feast also a revival meeting in spring some time. The date will be announced later.

May God help us that we do not grow weary in well doing for in due season we shall reap if we faint not.

James Kegerreis.

"IF"

Below we give a poem whereby we may, in a practical way, apply to ourselves some of the tests of the spirit-life, as suggested by the little word "if."

If all who hate would love us

And all our loves were true,

The stars that swing above us

Would brighten in the blue;

If cruel words were kisses,

And every scowl a smile,

A better world than this is

Would hardly be worth while;

If purses would untighten
To meet a brother's need,
The load we bear would lighten
Above the grave of greed.

If all those who whine would
whistle

And those who languish, laugh,
The rose would rout the thistle,
The grain outrun the chaff;
If hearts were only jolly,
If grieving were forgot,
And tears and melancholy
Were things that now are not—
Then love would kneel to duty,
And all the world would seem
A bridal bower of beauty,
A dream within a dream.

If men would cease to worry,
And women cease to sigh,
And all be glad to bury
Whatever has to die—
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the saber,
The spear stay on the wall;
Then every day would glisten,
And every eye would shine,
And God would pause to listen,
And life would be divine.
Selected, Bro. J. C. Barcus.

HEART VENTURES

I stood and watched my ships go
out,
Each, one by one, unmooring free,
What time the quiet harbor filled
With flood-tide from the sea.

The first that sailed, her name was
Joy,
She spread a smooth, white,
ample sail;
And eastward drove with bending
spars,
Before the singing gale.

Another sailed, her name was Hope,
No cargo in her hold she bore;
Thinking to find in western lands
Of merchandise a store.

The next that sailed, her name was
Love,

She showed a red flag at the
mast—
A flag as red as blood she showed,
And she sped south right fast.

The last that sailed, her name was
Faith,

Slowly she took her passage forth
Tacked and lay to: at last she
steered

A straight course for the north.

My gallant ships they sailed away,
Over the shimmering summer sea,
I stood at watch for many a day—
But one came back to me.

For Joy was caught by Pirate Pain,
Hope ran upon a hidden reef—
And Love took fire and foundered
fast,
In whelming seas of grief.

Faith came at last, storm beat and
torn,

She recompensed me all my loss
For as a cargo safe she brought
A crown linked to a cross.

—Selected.

CONFESSING CHRIST

Irene M. Leatherman

We read in the 9th chap-
ter of St. John's gospel, of a
certain man who was blind
from his birth, and Jesus
anointed his eyes and sent
him to wash in the pool of

Siloam. When he had done as he was commanded, he received his sight.

Then there arose a dispute among them that had seen him. Some said is this he that did set and beg? Some said it is he, others said he is like him; but he said I am he. Had he been like some of the people of today he would not have confessed. They would have said there will be trouble here and I am going to keep still. I think some perhaps would have been ashamed, but he confessed, I am he.

Then they asked him saying, "How were thine eyes opened?" Then he told them how Jesus had made clay and anointed his eyes, and told him to go wash in the pool of Siloam and he would receive sight. Then they said unto him where is he? He answered them I know not. He told them what he knew and no more. They still not believing him asked him again. Twice he told them of his experience, he was not ashamed to tell them the second time. And there arose a division among them, they said this man is not of God for he keepeth not the Sabbath day. Others said, how can a man

that is a sinner do such miracles? Then they said unto him, what sayest thou of Him? He answered, He is a prophet. With all the questions he confessed the truth.

Now the Jews had agreed if any man confessed Christ, he was to be put out of the synagogue. The Jews still not believing him called his parents and said unto them is this your son, who ye say was born blind? How then doth he see? His parents answered he is our son, and was born blind, but by what means he now seeth, we know not, or who has opened his eyes we know not, he is of age, ask him, he shall speak for himself.

Those parents did not have the courage to come out and stand with their boy, and say Jesus of Nazareth did it.

They were like some so-called Christians today. They were afraid to let their light shine. They were afraid of being cast out of the synagogue. It was a very serious thing then to be cast out of the synagogue, but today if a man be put out of the church another denomination will have him, and if that one

will not, there will be one that will.

There is many times we could put in our testimony for Jesus Christ that we dodge the question. Those parents never had such an opportunity but they missed it.

Then again they called the man that was once blind and said, give God the praise, we know that this man is a sinner. He answered them whether He be a sinner or no, I know not, one thing I know, that whereas I was blind, now I see. Will ye also be His disciple? Then they reviled him, thou art His disciple, but we are Moses' disciples, and cast him out.

Now when Jesus found they had cast him out He said unto him, dost thou believe on the Son of God? He said, who is he Lord, that I might believe on Him? Jesus said, thou hast seen Him, and it is He that talketh with thee. Then he worshipped him saying, Lord, I believe.

It is a wonderful thing when our testimony for Christ is so clear that the world casts us out. There is a day coming when we all shall confess to God. When

we have the opportunity to confess Christ do we, or do we do like the parents of the blind beggar? If we confess Him before men He will confess us before the Father which is in heaven; and if we deny Him, He will deny us before God. (Matt. 10:32-33.) So let us confess Jesus Christ in season and out of season. Let the world know that we are on the Lord's side.

Oh! let us confess our Jesus,
No matter where we go;
For he alone can save us,
From this dark world of
woe.

Antioch, W. Va.

THE TEMPTATION

B. F. Masterson

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. (Matt. 4:1.)

"Then" indicates a point of time. When was Jesus led up?

"And Jesus when he was baptized, went up straightway out of the water: and lo the heavens were opened unto Him and he saw the Spirit of God descending like a dove, and lighting upon

him. Then was Jesus led up of the Spirit unto the wilderness."

Such is the experience of the child of God. Baptized and approved of God, handed over to the devil in the wilderness to fight life's battles.

Question not the validity of your baptism because it was succeeded by fierce temptation. Jesus was the Son of God standing on the banks of the river, but as much the Son of God when tempted by all the forces of hell in the wilderness, and so were you dear brother. Notice, "led up," by the same spirit that descended upon him at his baptism. Understand that temptation is not an accident, but each child of God is tempted. It is God's plan that all His created intelligence had to pass through this test. The devil, his angels, and our first parents are those who failed, and many since.

The wilderness is not a thousand miles away from the newly baptized child of God, his eyes fixed on Christ and heaven and right across from sea to sea lies the wilderness, and one cannot escape it. Life itself is a temptation.

When the tempter came to the Master he said three things. A certain writer says, "His program is short and shallow beyond those three things he has never advanced one step, he is not an originator of new temptations. You can weigh them, you can measure them, you know where they begin and how they operate and how they close."

Unlike God's word which is unfathomable. If he deceives you, you must take the blame, he is a great bambooseler, and the mischief is that the people want to be bambooseled, or "tricked."

He has three weapons with which he endeavors to smite you. In our lesson we find their names, size and capacity.

Let us hear what the arch tempter said, and when the tempter came to him he said, "If thou be the Son of God, command that these stones be made bread." This was an appeal to immediate necessity. He comes in the spirit of benevolence; he shrinks into as little a devil as possible. Why you must be very hungry, having fasted forty days and nights, the pangs of hunger must

be something terrible. If I could make bread I would most gladly do so, but if you are the Son of God you certainly have power to perform miracles, command that these stones be made bread. He addressed himself to the appetite of the moment.

He has an unlimited supply in stock, such as it is, he is able to accommodate the desires of the flesh; what the flesh desires the most he will supply. He has agents galore to do business for him, he has in stock every article along the line of worldly pleasure. If you desire wealth, he has all the inventions to acquire it by unfair means.

If you crave the foolish fashions, he will accommodate you from a costly dress to no dress, (a waist band to be seen at the summer resorts). He will sympathize with you in your vain desires of the flesh, so will some parents with their children. Did you hear them in church meeting making a plea for the young members for more freedom from restraint? Well they have won the day, in dress, in games, in theatrical plays, and what not.

Then the devil taketh him up into the holy city and setteth Him on a pinnacle of the temple and saith unto Him, if thou be the Son of God, cast Thyself down. He takes Him to the holy city, he pretends to develop His faith, he pretends to show Him how to become more religious. It was an appeal to the Son to be presumptuous, to force meaning into the divine word which the divine spirit never intended to convey. That is a trick of his.

Again the devil taketh Him up into an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them, and saith unto Him, all these things will I give Thee, if Thou wilt fall down and worship me. This ends the program. It is the temptation of bribery, it is the temptation addressed to every instinct which is in every human heart, to turn much into more.

A short and easy way of getting rich and a direct cut to rulership. Beyond these three things the devil never got. John says, "For all that is in the world, the lust of the flesh and the lust of the eye, and the pride of life,

which includes all the devil's inroads."

Having looked at the temptations, let us now look at the answers. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. This is the profound view of life as contrasted with the shallow that the devil recommends that could be sustained in only one way, eat and live. That was the foolish rich man's notion of life, on the theory if a person has enough of this world's goods what more can he want?

Jesus came to enlarge the possibilities of life, "Therefore, take no thought, saying, what shall we eat or what shall we drink, or wherewithal shall we be clothed."

Trust in the Lord and He will supply you with bread for body and soul. It is not brought to us by ravens either, but by Jesus Christ and the Holy Spirit. "The kingdom of heaven is not meat and drink," "I have bread to eat which ye know not of." Thus Jesus strikes at the foundation of our mistakes.

He does not say, whatever

you do, accumulate plenty of bread. He says, "take no thought of bread, but hunger and thirst after righteousness and these things shall be added."

The second answer: "It is written again, Thou shalt not tempt the Lord thy God." There is a right use of liberty as contrasted with a wrong one. Notice the meaning of the word "tempt." Thou shalt not make experiments upon God, thou shalt not set traps for God; do not run into danger for the purpose of being delivered from it. Do not fall into a pit and say, God will come and deliver me out of this pit and so reveal His mighty power in the eyes of the people. Rather say, Father help me to work up to the end of my liberty, I will carry out Thy will to keep myself, to preserve my life from danger, I will not run risks for the sake of you performing miracles in my behalf.

The third answer: "Get thee hence Satan, for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve."

"Thou shalt worship," take that word in opposition to the word "tempt." Thou

shalt not tempt but worship, give Him the heart's adoration, a consecrated offering of body, soul and spirit, that is what keeps a person upright, and he does not need to be propped up with church machinery of man's contrivance. For worship is too intensely spiritual to admit of a substitute of such as musical instruments. It is too insignificant for its noise to rise above the clouds.

The Father demands worship from the heart of His saints, under the law it may have been permissible when worship was superficial, but under the new dispensation worship is so intensely spiritual that nothing will do through which to commune with God, but the heart of man. God is a spirit and they that worship him must worship him in spirit and in truth. (Jno. 4:24.)

How is it with us in prayer? Not in the mere fluency of sentences, which is often a temptation and mockery, but the heart's desire, the outpouring of the soul, (Rom. 8:25.)

The supreme purpose of the will, do we love God? Wait for Him, trust in Him,

believe in His word?

Not only must this be worship, but following it and coming out of it, there must be service. Religion is not folding of the hands and an upturning of the eyes and a select expectation of something that shall fall upon us. Religion is active service, devotion, whole hearted consecration of every power to one object.

1250 E. 3rd St.

Long Beach, Calif.

If thou faint in the day of adversity, thy strength is small. (Prov. 24:10.)

Mix thoughts of good will together and sprinkle thickly with restful tones and words, generous judgment, bounteous loving kindness, with a rich imagination, and stir through it a steady purpose. —Anon.

Without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts.

—Abraham Lincoln.

The excuse of Adam and Eve did not save them from the loss of Eden, and no excuse will deliver us from the consequence of sin.

WHICH?

Isn't it strange that princes and
kings,
And clowns that caper in sawdust
rings
And common folk like you and me,
Are builders for eternity?

To each is given a bag of tools,
A shapeless mass, and a Book of
Rules;
And each must fashion, ere life has
flown,
A stumbling block or a stepping
stone.

Who can conceive what glorious
things await
The righteous soul who filled his
God's command?
The rich, the poor, the simple, and
the great,
Who faithfully proved in triumph
then shall stand.

We too, at times come nigh to lose
our hope,
When with life's evils we no more
can cope,
And in the dark with heavy hearts
we grope;
But God sees otherwise!
—John Oxenham.

Beautiful faces are those that wear,
It matters little if dark or fair,
Whole-souled honesty printed there.
—Anon.

You can never overcome sin by
condoning it.

Say little, think much, and do
more.

THOUGHTFUL
THOUGHTS

Life is a book of but one
volume.

He that will thrive must
rise at five.

Half the battle is to be on
the side of right.

The only way to have a
friend is to be one.

The friendship of the
world is the enemy of God.

We live but once here on
earth; let us live aright.

One thing always whole-
some and in heason—be-
nevolence.

To bring up a child in the
way it should go, lead the
way.

The conditions of success
are three—work, concentra-
tion, fitness.

Home, mother and heaven
are among the dearest
words on earth.

The careful and reflecting
reader lays up a perpetual
feast for his old age.

Many a man is "poor
stick" because no vine en-
twineth its tendril around
him.

Beauty in the face perish-
eth, but beauty of the heart
reacheth to the core.

SUNDAY SCHOOL LESSONS

- Apr. 7—Jacob and Esau Meet in Peace. Gen. 33:1-15.
 Apr. 14—Joseph's Dreams and Their Effect on His Brethren. Gen. 37:1-28. ()
 Apr. 21—Joseph Blessed in Prison. Gen. 39:21 to 40:23.
 Apr. 28—Joseph Made Ruler of Egypt. Gen. 41:1-45.
 May 5—Joseph's Brethren Accused and Tested. Gen. 42:1-28.
 May 12—Joseph Loves His Brethren. Gen. 45:1-28.
 May 19—Joseph Presents His Father and Brethren to Pharaoh. Gen. 47:1-12.
 May 26—Pharaoh's cruelty to God's People. Exod. 1:1-22.
 June 2—Moses Born and Miraculously Spared. Exod. 2:1-15.
 June 9—God Appears to Moses in the Burning Bush. Exod. 3:1-22.
 June 16—Pharaoh and the First Plague. Exod. 7:1-25.
 June 23—The Passover Instituted. Exod. 12:1-36.
 June 30—Review. The Divine Hand Overruling the Affairs of God's People. Gen. 33 to Exod. 12.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Solomon's Wise Choice. I Kings 3:5-15.
 Apr. 14—Solomon Builds the Temple. I Kings 6:1-38.
 Apr. 21—Solomon Prays for God's House and God's People. I Kings 8:22-54.
 Apr. 28—The Queen of Sheba Visits Solomon. I Kings 10:1-23.
 May 5—King Solomon Worships Idols. I Kings 11:1-13.
 May 12—Rehoboam Refuses the Counsel of the Old Men. I Kings 12:1-15.

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 June 9—Elijah Proves Who is the True God. I Kings 18:17-40.
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 June 23—Elijah Taken Up to Heaven. II Kings 2:1-11.
 June 30—Review—Some Old Testament Characters and What They Did. I Kings 3 to II Kings 2.

BIBLE MONITOR

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April 1, 1935

No. 7

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MY FATHER'S BUSINESS

Early in life Jesus uttered a statement that evidenced His zeal in the work that was allotted to Him in this world. At the age of twelve He accompanied His parents to Jerusalem and tarried there while His parents began their homeward journey. After discovering that He was not in the company, His parents returned to Jerusalem and found Him after searching three days, sitting in the temple with the doctors, hearing them and asking them questions. The mother reprimanded Him for thus troubling them, but He replied, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

It is evident from this statement that He realized his mission in this world

when but a child and His chief interest in life was the fulfillment of that mission. A great responsibility was resting upon Him; a life of cares, sorrow and troubles was before him, yet He was eager to begin the work that was His to do. In this He has left us an example.

The record of the life of our Savior as given by the various writers reveals to us that He was at all times zealous about His Father's business. From the time that His ministry began, after His baptism and temptation in the wilderness He was continually occupied in preaching the gospel of the kingdom of God on earth; to seek and save that which was lost.

His message to all was, "Repent ye for the kingdom of heaven is at hand." He realized the lost and undone condition of the human

family and was concerned, vitally concerned in their salvation, so much so that He was willing to spend all His time and energies to that end and finally to give his life a ransom for many. This was His Father's business.

It is well for us to consider these matters continually. In our day there is an evident lack of concern, zeal and enthusiasm in the church and the salvation of lost souls; a lack of preaching repentance and baptism for the remission of sins; a lack of sacrificial service in time, talent and energies to carry the everlasting gospel to a lost and sin cursed world. This is "our Father's business," this is our mission in the world if we are true followers of the Christ; this is the work that should be our chief interest in life.

We are living in a day when because of the deceptions of the evil one, it is hard to convince men that they are forever and eternally lost without Christ Jesus; hard to convict men of sin to the extent they feel the need of the atoning blood of Christ and the regenerating influence

of the Holy Spirit. Because of this it requires great effort on our part. Are we as a people who profess to be the church that Jesus established here on earth as zealous in proclaiming the gospel to those about us as we should be? This is "our Father's business," are we concerned about it like we should be?

Inasmuch as there is a tendency for most of us to become discouraged and lose interest when our efforts seem to be of little effect because of the hardness of men's hearts, let us consider that one soul saved is worth more than the whole world. Even if we can save but a few from the error of the wicked, our work will be worth while.

May the life of our Savior inspire us to greater service and effort in our Father's business.

A. M. ANNOUNCEMENT

The 1935 Dunkard Brethren conference will be at Alexandria, Ind., in the Beulah park, beginning Sunday, June 2nd.

Beulah park contains fourteen acres, has a taber-

nacle, seating capacity of 3,000; a chapel to be used by the Standing committee.

For lodging it has two dormitories and twelve cottages, containing ample room. Price 50 cents per bed, two to a bed; mattress and pillows furnished by association. Bring your own linens and blankets if you come by auto.

The writer will appreciate it if you will send a card stating how many want lodging, or how many in your party. In case of not enough room we will have to secure lodging in homes of the citizens.

Meals will be served cafeteria style, price depends on what you buy; items to be at reasonable price, also there will be a lunch counter on the ground.

Electric lights and city water. There will be ample camping ground for those who bring tents.

An offering will be taken some time during conference for the association.

State road No. 9 running north and south through Indiana leads right to the park. Those coming on road 40, east or west, turn north at Greenfield on No.

9. Those coming on road 30 from the east take 17 at Van Wert, Ohio, to state line, then 16 to Huntington, then south on No. 9.

Those from the west on No. 30 turn south at Columbia City on No. 9.

Those from west on No. 24 turn south at Wabash on 15 to Marion then take No. 9 to Alexandria.

D. W. Hostetler, Chairman.

SPIRITUAL GROWTH

J. F. Britton

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:40-52.) Thus we see that Jesus grew and developed into the various characteristics that are indispensable and essential to a full mature spiritual character.

And at the age of twelve years, Jesus manifested considerable growth; when His parents found Him in the "temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were aston-

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ished at His understanding and answers." (Luke 2:46-47.)

Growth is a foreordained arrangement of the Creator; not only in human life, but also in the animal and vegetable kingdoms; as manifested in (Mark 4:28), "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in ear."

We also find the same fact is true in spiritual life. "As new born babes desire the sincere milk of the word, that ye may grow thereby." (I Peter 2:2.) And again Peter says, "Grow in grace, and in the knowledge of our

Lord and Savior Jesus Christ." (II Peter 3:18.)

These scriptures denote growth in the spiritual life. Therefore Peter could well say, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (II Peter 1:9.)

We are made to believe these early Christians had made little or no advancement in the spiritual life. Hence Paul says, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5:12.) And as Paul earnestly desired spiritual growth, he urged the Elders, saying, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts 20:28.)

And so it is plain and logical, that spiritual maturity is not spasmodic nor instantaneous, but obtained only through

growth, "Unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:13.)

Now then, it stands to reason that spiritual growth must be matured and fostered by proper teaching as prescribed by the "Great Teacher," and the Apostles. Therefore, old Father Paul admonished Timothy to "Take heed unto thyself, and unto the doctrine; continue in them: for in doing thou shalt both save thyself, and them that hear thee." (I Tim. 4:16.)

For "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

So again we see that a full degree of spiritual development is only attained through growth.

Jesus grew and developed in all of the various graces, virtues and requisites of His Father's will; which enabled Him to say with authority, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." (Jno. 14:6.) Well

might that old veteran of the "cross" exclaim, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

Thus we see that only through the vicarious atonement of Jesus Christ; can we enter into that "City that lies four square," the home of the redeemed. As Jesus declared, "I am the Way, the Truth, and the Life," there is no other way whereby we may be saved.

Jesus grew in wisdom and grace until He became the greatest Teacher and benefactor the world has ever known; He not only taught the people: He showed them how to live a perfect life. And when the time came that He should be installed into His Divine appointed office, and invested with all authority, "Jesus came from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of thee, and comest Thou to me? And Jesus answering said unto Him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he

suffered Him. And Jesus when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, this is My beloved Son in whom I am well pleased." (Matt. 3:13-17.)

Thus we see the "Great Teacher" showing us the way, "His way." No wonder Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.)

And again the apostle Paul cries out emphatically, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:18.) Therefore, why should anyone cavil and dispute the words of Him, who spake as never man spake.

Vienna, Va.

Do you know that you are teaching by your example during the week, as well as in the class on Sunday?

NOTICE

The Lord willing the District meeting of District No. 2 will be held at the Eldorado church on May 1, 1935. Elders' meeting April 30th at 10 o'clock a. m., and preaching services in the evening. Business session to convene at 9 o'clock the following morning. To this meeting all are invited.

Come and make this an interesting and uplifting service. Eldorado is on the highway between Greenville and Eaton, Ohio, 15 miles south of Greenville and 11 miles north of Eaton. This highway is practically all hard surface.

A. B. Miller,
Eldorado, Ohio.

SHALL MAN REGAIN LOST POSSESSION

C. W. O'Brien

Satan has held possession of this world for nearly six thousand years. Originally the earth belonged to man; for God gave it to him at creation. When man chose to obey Satan rather than God, he left the service of his Creator and entered the service of Satan.

In conquering man Satan became the master, and man became his servant, and so man lost his dominion of the earth, it passing into the hands of Satan, his conqueror. Paul tells how this was done in the following words: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6:16.)

God designed that man should retain possession of the earth, it having been made for him, for God said to him, "Be fruitful, and multiply, and replenish the earth, and subdue it and have dominion over every living thing that moveth upon the earth." (Gen. 1:28.) God's purpose in regard to this earth will finally be carried out. The Lord said through His prophet Isaiah, 45:18, "For thus saith the Lord that created the heavens: God Himself that formed the earth and made it: He hath established it. He created it not in vain; He formed it to be inhabited: I am the Lord."

God's purpose will be fulfilled even though sin and wickedness may control this earth for thousands of

years. Satan may exalt in his apparent overthrow of God's designs, but his triumph will be short. From out of many generations which have dwelt on the earth a people will be gathered which have been true to God and his government.

Man was created perfect in the image of God. Through sin his innocence was lost, condemning him to death. Justice demanded this, but while abhorring sin, God loved the sinner still, because God never changes. (Malachi 3:6.)

The heavenly angels loved man too. So all heaven was filled with sorrow when man fell. The law of God which the heavenly beings held as sacred, man had trampled upon, and death, which till then had not been known would now follow everywhere in the track of sin. To the guilty pair there seemed no way of escape, and the effects of their mistake did not cease with themselves. All that were born of them, yea, all the human race came under the same sentence of death.

Paul says, "As by one man sin entered into the world, and death by sin; so death

passed upon all men." (Rom. 5:12.) All the race would have been lost, had God provided no way of escape from eternal death. But God's plans will certainly not fail. Christ is the great central figure of this wonderful work.

It is our desire to show His relation to this world from its creation to its final redemption, when it will again bloom like the Garden of Eden of old, and become the happy home of those who accept the mercy which Christ offers.

Antioch, W. Va.

THE CHURCH

Ezra Beery

A few things about Christ and the church. He came here on earth living and moving about as natural man, fulfilling His mission and establishing the church. Surely it is worth our due consideration.

When Jesus met the woman of Samaria at the well she told Him that the Samaritan fathers worshipped in that mountain, but the Jews said that Jerusalem was the place to worship. Here was a good

chance for Christ to tell her that the people who would follow His teachings, and worship the Father in truth, could worship Him any place.

"God is a Spirit: and they that worship Him must worship Him in spirit and truth." We have a great privilege to be a servant of this Christ. As Christ goes forth in His daily task, He instructs His disciples in humility and how offences could be avoided. They brought little children unto Him, He said, "For of such is the Kingdom of Heaven."

Innocent, pure and sinless. A few of the timbers that go to make up Christ's church. Each day brought new duties. His very life could be recognized.

(John 1:29) "And John seeth Jesus coming unto him, and said behold the Lamb of God." John didn't have to study or ask some one whether that was the Christ.

Every day His life meant something to God and those about Him. We sometimes wonder if our lives mean anything to the cause or church we represent.

(Col. 1:12) "Give thanks unto the Father, which hath

made us meet to be partakers of the inheritance of the Saints in light." With this privilege and great hope, the hope of Israel, eternal life. We must stand and expect some trials through life.

(Acts 28:20) "Because that for the hope of Israel, I am bound with this chain." Paul found that what Christ told him after he was converted, was being fulfilled.

(Acts 9:16) "For I will shew him what great things he must suffer for My name's sake." After Paul was converted he proved that he would suffer anything for the church of Christ—in prison, on sea, or wherever it was, he preached repentance. He also found that in this church there were some requirements, more iron-clad than the chain he was bound with.

On the day of Pentecost when Peter's sermon so aroused the people that they said, "Men and brethren, what shall we do to be saved?" (Acts 2:38) Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive

the gift of the Holy Ghost." We must accept every command, or lose all.

(John 13:5) "After that He poureth water into a bason and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded." Here is another link in the chain that bound the believers in humility and engaged in by the Author, Christ Himself, giving His followers an example, that we should do as he had done.

(John 13:14) "If I your Lord and Master, have washed your feet; ye also ought to wash one another's feet." (John 13:17) "If ye know these things, happy are ye if ye do them."

(Rom. 16:16) "Salute one another with an holy kiss. The churches of Christ salute you." A very insignificant practice in the sight of the people of this world, and strange enough, to most of the churches of the world professing to keep the commandments. This is mentioned five times in reference to brotherly love. These commandments before mentioned, must be complied with if we wish eternal life. We find that there is also a warfare con-

nected with this church. all men." We have heard (I Tim. 2:4) "No man that warreth entangleth himself with the affairs of this life: that he may please Him who hath chosen him to be a soldier."

This Christian life is a daily war, fighting against the evil powers that be. (I Tim. 6-12) "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." You don't find Paul telling Timothy to go out and meddle in politics and worldly organizations. No, this was contrary to the teachings of Christ, and positively wrong.

Paul here was making a distinction between a Christian and the non-Christian, for he further says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with braided hair, or gold, or pearls, or costly array; but which becometh women professing Godliness with good works." (I Tim. 2:9.)

Why does Paul make the distinction here, in dress and appearance like he does? (II Cor 2) "Ye are our epistle written in our hearts, known and read of

fore fathers realizing that there must be a separation between the world and the church, seek to adorn themselves in modest apparel according to the gospel they had to have some form of dress. Now I am wondering what kind of spirit was dominating in selecting the standing collar coat for the brethren? If it is in harmony with the teaching of the gospel it must be the Spirit of God. I believe God put everything in this church that man needs for his salvation. This was Paul's church. Let us make it our church, till Christ comes and takes the church to Himself.

Are we as obedient to the church and the ordinances as possible to be? Conditions prove beyond a doubt, that the end draweth near. Men doubting and disobeying. Stand fast in the truth.

Union, Ohio.

A BRUISED REED

Ida M. Helm

Part Two

We should mind the things of God rather than the things of men. Jesus expects it of His followers. He says, "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Jesus would have us put first things first, and the soul is first. Satan is a great strategist; he will subtly bid again and again for the soul of a man or woman. He bid high for the soul of Jesus when he tried to induce Him to gain all the kingdoms of the world by a compromise with him.

Jesus saw the bruised reed in Satan's bid; He knew it meant the forfeiture of His very soul. Jesus came to be more than a great teacher, a miracle worker, to gain a kingdom; He came to suffer and die on the cross that He might gain a place for you and me in the heavenly kingdom. Thoughts of worldly glory and honor like a dark cloud

hide from us the light of truth as it is in God's word.

Jesus followed God's plan and became obedient to death, yea, the death of the cross. Commercialism, patriotism, materialism have no place in God's plan of salvation, but spirituality as set forth by Christ. Its action is to make us like Christ. Its design is to bring us to Christ and into his kingdom and ultimately to Christ in the glory world. Whosoever would save his soul must follow in the way Christ marked out though it lead to a cross.

The disciples thought Jesus would make a glorious temporal ruler over an earthly kingdom, and they would have places of honor in that kingdom. Their idea was along the same line made to Jesus by Satan in the wilderness temptation, and when Jesus spoke of His suffering and death and that He would be rejected by the rulers, they protested and utterly failed to grasp His meaning even when He told them that He would raise from the dead the third day; they still looked for places of worldly honor and power.

Therefore Jesus tossed

the bruised reed away and said, "Get thee behind Me Satan, for thou savourest not the things that be of God, but the things that be of men." (Mark 8:33.) And He proceeded to declare for people of all time and all races the underlying principle on which His life was based and therefore His kingdom is based. He was a suffering Messiah, His kingdom in this world is a kingdom of tribulation. The law of the cross was to be the law for Himself and for all who would follow Him. It was the law of sacrificial love. He said, "Whosoever will come after Me, let him deny himself and take up his cross daily and follow Me." "For whosoever will save his life shall lose it; but whosoever will lose his life for my sake and the gospel, the same shall save it." (Mark 8:34-35.)

It has proven a hard principle for followers of Jesus in all ages to understand self denying love. None can understand it till they stand in the light of the cross with their heart and life open to the illumination of the Holy Spirit.

Jesus would warn His followers against false

religious teaching. It is a bruised reed and will pierce whoever trusts in it. Error is very treacherous. He said, "Beware of the leaven of the Pharisee, and He said, woe unto you ye blind guides." (Mark 3:16.)

The steps of a good man are ordered by the Lord, and to be lead of the Lord is a great comfort; it is the only way to save one's soul. God permits people to step the way they choose even though he does not endorse it, and if they step wrong and get pierced it is because they depend upon their own understanding rather than trust in the word of God. The reason so many people are out of divine order today is because they trust in a bruised reed, and rush into something that appeals to them and then many times run around and try to pull God in after them. They are coming short of the glory of God, and of the possibilities of grace.

Many of earth's teeming population today are opposed to the Christ who created this world and redeemed its lost race, taking charge of the world He has created and the people He has redeemed. Men and

women would like to direct and rule the affairs of this world instead of yielding themselves to be used of Christ and prepare for a better world. They are trusting in the bruised reed of self and the affairs of this world are terribly tangled. God knows how to untangle them.

Some New Thought, and Scientists, Materialists and Modernists say we are born pure and we may be properly educated and trained and we shall always be in the kingdom of God. Jesus says, "Ye must be born again." "Except a man be born again, he cannot see the kingdom of God." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:3-5.)

Paul said, "All have sinned and come short of the glory of God." (Rom. 3:23.)

Paul also says, "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priests for sin, are burned without the camp, wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

(Heb. 13:11-12.)

The Jews approached God by the blood of the sacrifice and by the ministry of their high priest. Those sacrifices typified the blood of Christ that He shed to atone for our sin. "But Christ having come a high priest of the good things to come Through His own blood, entered in once for all into the holy place, having obtained eternal redemption that they that have been called may receive the promise of the eternal inheritance." (Heb. 9:11, 12, 15.)

False teachers today would deprive us of our Savior and his atoning blood; they are cutting the Bible to pieces in face of the declaration of the Bible that there is none other name under heaven given among men, whereby we must be saved. We must be willing to throw away all theories and doctrines and commandments of men and come to Christ, true seekers after God, hungering and thirsting after righteousness, willing at all cost to see the light of truth as it is in Christ Jesus. The promise to us is, "Ask and it shall be given unto you;

seek and ye shall find, knock and it shall be opened unto you." (Matt. 7:7.)

R. 2, Ashland, Ohio.

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NEWS ITEMS
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NORTH LIBERTY, IND.

We, the Fairview congregation, met in our quarterly council March 9th at 1:30 p. m. Opening song 201.

We were pleased to have Bro. and Sister Yontz and Bro. and Sister Frank Priser of the Goshen congregation with us. Bro. Yontz conducted the opening services by reading Col. 3, and then he lead in prayer, after which Bro. D. W. Hostetler took charge. He gave some good admonitions and then called for the reading of the minutes of our last council after which they were accepted.

Officers were elected for the year Bro. D. W. Hostetler was elected as elder. Delegate to District meeting is Bro. John Mann, with Bro. O. D. Shively alternate.

The meeting closed in the regular order. Bro. Hostetler remained over night and preached for us on Sunday.

Bro. Hostetler preached for us February 17th and Bro. Yontz preached for us February 24th. Their help and presence was very much appreciated and we invite them back again. You are welcome to be with us at any or all of our future services.

Bro. Hostetler has consented to be with us every fourth Sunday. May we all offer a prayer for his

wife that she may be restored to her usual health.

We ask the prayers of God's people in behalf of our little church.

Our next council will be the second Saturday in June.

M. S. Morris,
 R. 3, orth Liberty, Ind.

NEFFSVILLE, PA.

We, the brethren and sisters of the North Lancaster County church, met for our spring council on Saturday, March 9th. Opened by singing hymn No. 210, prayer by C. M. Johns. The scripture reading was from Acts 15 by our Elder, A. G. Fahnestock; the minutes were read by the clerk and approved by the church. The visiting brethren gave their report and the treasurer gave the report for the year 1934.

We decided to have a harvest meeting some time in the summer. Trustees were elected: C. M. Johns for onn year; Bro. A. G. Fahnestock for two years and Bro. Henry Long for three years. Bros. A. G. Fahnestock and C. M. Johns were elected delegates to District Meeting.

Closing prayer by Bro. A. G. Fahnestock and singing hymn No. 736.

Our love feast will be held at Lititz May 19th, beginning at 10 o'clock. A hearty invitation is extended to all who can to be present at all of our meetings.

Susanna B. Johns.

QUINTER, KANSAS

On February 17th, Bro. Ecker and company on their return trip from the coast, stopped over with us a few days. Bro. Moss was also with

us at this time. They gave us some splendid messages, the kind that satisfies and strengthens the soul.

While the brethren were with us we met for our quarterly council on Tuesday, February 19th. All business was disposed of in an orderly and spirit filled manner. At this meeting we decided to hold our communion the last week in May, date not definite at this time.

We praise God for these blessed privileges, where we can still meet with those of our dear brethren in worship, unhindered and unmolested. While we appreciate these many blessings we enjoy, we feel very keenly the great need of putting on the whole armour of God as given in Eph. 6:10-17.

Let us not forget the condition of the times in which we are living. If ever the world needed a firm unwavering "beacon" to light the way to that glad eternity it is now. Is our beacon shining continually or is it wavering or gone out?

May God help us all to strive to enter in at the strait gate. "Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:14.)

Dear reader, are you going to be one of the few? Are you watching? Are you striving? "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom it rained

fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man shall be revealed." (Luke 17:26-30.)

Sister O. T. Jamison, Cor.

PLAIN VIEW

We, the brethren and sisters of the Plain View congregation met in our regular quarterly council March 7th. Our Elder and wife were present with us; our Elder moderated the meeting.

We elected our delegates for the District Meeting; some of the brethren and sisters from the Eldorado congregation met with us and we planned some for the District Meeting which is to be held at the Eldorado church the first Wednesday of May. As both congregations are small we have decided to work together.

Sister Loretta Brower,
New Lebanon, Ohio.

WEST FULTON

We, the West Fulton Dunkard Brethren, met in quarterly council on Saturday afternoon of March 2nd with our Elder Bro. Abraham Miller in charge.

The meeting was opened by singing, "A Charge to Keep I Have." Bro. Miller then read I Cor. 1, after which he gave a short talk. The business was disposed of in a pleasant manner.

Those chosen for delegates to District Meeting were: Bro. Morningstar and Bro. Aaron Beck.

We have set June 1st as the date of our love feast.

Orpha Beck,
Wauseon, Ohio.

RUMMERFIELD, PA.

We, the members of Bradford county, Pa., two in number, wife and myself, had a meeting March 3rd in our home with 15 present. Text Eze. 33:7.

We had Bible study the third Wednesday of last month, with 10 present. We are living 140 miles north of our nearest church, namely the Bethel church, Berks county, where we hold our membership. We are the only plain people in this county that we know of. We learned that in an adjoining county there was at one time a small group of Mennonites, and in another adjoining county there is a Friends church, that is all the plain people or non-resistant people that we, learned of in this section.

Last September 22nd, Bro. Benjamin Lebo and companion of Carlisle, Pa., and Bro. A. D. Gible and companion of Myerstown, Pa., R. R. 3, and six other dear members came in our midst. We had services in our home Saturday evening. Then Sunday morning and again in the afternoon we had services two miles away in a church house; Sunday evening we met for services again in our home, the attendance and interest was good. These were the first services held by our people in this section.

If the Lord is willing we expect to have our preaching services on the first Sunday of the month through this year, so if any of our ministering brethren have a desire to be with us they can make their arrangements according. We will be glad to have them come. We meet every third Wednesday of the month for Bible study.

May the Lord add his blessing to his laborers in His vineyard.

Henry Kegerreis.

NOTICE

The following two names belong on our ministerial list: H. M. Reed, Copper Valley, Va., and Z. L. Bussear, Freesoil, Mich. Both Elders. Bro. John M. Hawbaker of Minburn, Iowa, is also an Elder instead of a minister as given in February 1st Monitor.

We think now this completes and corrects our ministerial list for the present.

—Editor.

PRUNING TIME

Sylvia Parker

Spring is here again. Oh, how we love to behold the beautiful scenes of nature.

I love to think of spring, as an awakening time. The tress, vines, grass, and flowers putting forth new life. That they may again bring forth their fruits in due season. Which is to show God is still caring for His people.

After spring awakening, comes pruning time. While pruning the grape vines I thought of the beautiful illustration Jesus gave in regard to the true vine and branches. (Jno. 15:1-2) "I am the true vine, and My Father is the husbandman.

Every branch in Me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

In pruning the vines, we cut off the dead ones and those which are of no use to the vine, that it may bring forth more fruit. I believe there is a great lesson in this illustration for all of us. Jesus is the true vine. The branches represent the true followers of Jesus Christ. God is the husbandman.

Let us notice there are two kinds of branches in this vine. The dead ones, and the ones that bear fruit. Is it possible there are members in the church that have died spiritually? Yes, but oh, how sad to know that such is the condition. We also find these are a hindrance to the growth of the fruit bearing Christians and are of no use in God's service. Therefore God casteth them away.

He purgeth or chasteneth those that bear fruit, that they bear more fruit. We all know there is none of us perfect, but the question that should concern each one of us is: Just what is there in my life that needs

to be eliminated in order that I may be a fruit bearing Christian?

We find that pride and the lust of the flesh or desires for the things of the world, which do not belong to the Christian are two of the greatest hindrances in our life today, and many times God will chasten His people through some great trials or suffering in order to bring them in subjection to His will.

May each one of us take a retrospective view of ourself that none of these things hinder us from being fruit bearing Christians.

And if we fail to take Jesus as our ideal example, and will not allow ourselves to be governed by His spirit, we cease to bear fruit and become as a dead branch.

May God help us to do His will more perfectly that we may bear more fruit and thereby glorify our Father which is in heaven.

R. 5, Kokomo, Ind.

Religion in a worldly point of view is cheaper than irreligion. A man can serve God faithfully with less expense of time, strength and pocket, than he can to live wickedly.

**A FEW THOUGHTS ON
THE LORD'S PRAYER**
(Matt. 6:9-14)

Dewey Shaffer

"And it came to pass that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." (Luke 11:1.)

As Jesus' disciples saw Him praying from time to time, and realizing the strength and power He had and still He went to His Father in prayer, to receive more. That it was very necessary for them to pray, and realizing their weakness, they asked Jesus to teach them to pray.

"After this manner therefore pray ye: "

"Our Father which art in heaven,"

"O Father, Lord of heaven and earth." (Matt. 11:25.)

"Hallowed be Thy name,"

"Holy and reverend is His name." (Psalms 111:9.)

Should we put reverend or (Rev.) to ministers and Elders names? When this is the only place we know of in the Bible that says, "Holy and reverend is His (God's) name. I believe we ought

to study this question a little, and see where it got its start, to be added to man's name.

"Thy kingdom come."

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear." (Heb. 12:28.)

"Thy will be done in earth as it is in heaven."

"Nevertheless not what I will, but what thou wilt." (Mark 15:36.)

"Give us this day our daily bread."

"I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." (John 6:35.)

"And forgive us our debts, as we forgive our debtors."

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:15-15.)

"And lead us not into temptation."

"Because thou hast kept the word of My patience, I also will keep thee from the

hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3:10.)

"But deliver us from evil."

"The Lord knoweth how to deliver the Godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." (II Peter 2:9.)

"For thine is the kingdom."

"How great are his signs, and how mighty are his wonders? His kingdom is an everlasting kingdom, and His dominion is from generation . . . to . . . generation." (Daniel 4:3.)

"And the power."

"Thou are worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." (Rev. 4:11.)

"And the glory, forever. Amen."

"Saying amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." (Rev. 7:12.)

R. 1, Kerens, W. Va.

WHOSE SERVANTS ARE WE?

Irene Leatherman

We read in the Acts of the Apostles that Paul was a follower and servant of Jesus Christ, always preaching the word, although he went through many tribulations, (II Cor. 11:23-26) "I was in labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, and a night and a day in the deep. Often I journeyed in perils of water, in perils of robbers, in perils by my own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea and in perils among false brethren. In weariness, painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and in nakedness."

Yet all of this did not keep him from being a servant of Jesus Christ. He was faithful to the calling in which he was called.

Now I wonder, whose servant we are? We either are the servant of sin or the servant of righteousness.

In Rom. 6:16 it says, "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or obedience unto righteousness." Also whom do we honor, for a servant honors who he obeys. (Mal. 1:6.)

If we listen to every wind of doctrine and obey every worldly fashion, go to every place of amusement, and do as we please, not obeying the word of God, we are not the servants of Christ. I think perhaps some may say I can stay on neutral ground. You can not do that, we must either be for Satan or Christ.

Then some think they can serve both. But again the way is blocked. Christ says, no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other, ye cannot serve God and Mammon.

Many times we do things that are not right, just to gain the favor of some one else. Then we become the servant of sin. For we

know if we obey man we become the servants of man, and we can not be the servants of man and righteousness. No matter what people may try to persuade you to do, be it ever so small a matter, if to you it is wrong, although the other think it no harm, do not do it for if ye yield yourself to them and obey them, you become the servant of sin.

To become the servant of God we must read and study His holy word. Practice and live it to be holy and wise, and putting on the whole armor of God. Having your loins girt about with truth, having on the breast plate of righteousness; and your feet shod with the gospel of peace, above all, taking the shield of faith, and the helmet of salvation. Praying always with all prayer and supplication in the Spirit, watching thereunto with all perseverance and supplication for all saints. (Eph. 6:16-18)

Antioch, W. Va.

THE STILL SMALL VOICE

Vernie Diehl

"What doest thou here?"
Are we where God wants us to be, or have we like Elijah,

become discouraged and fled to the cave of fear. This cave renders our service uneffectual. When we become discouraged we have let go of Jesus' hand and are relying on our own strength. The strength of the Christian is the Lord. The secret of spiritual courage is looking unto Jesus.

Are we where we are through God's direction or is it our own choice? If Satan can get us discouraged he can get more accomplished.

A motto: "To be perplexed, look to others; to be miserable look to self; to be happy, look to Jesus." Did you ever hear the still small voice saying, "What doest thou here?" Perhaps you did when you were on a pleasure trip on the Lord's Day while God's servant was preaching the "unsearchable riches of Christ."

Did that question ever come to you when you were not at your place of duty in the Sunday School, prayer meeting, or preaching service? Did you ever hear it when you gathered with a worldly crowd in the wrong place? Does the still small voice say to you now, "What doest thou here?"

God does not always speak in the same way but His children learn to recognize His voice. The real difficulty is, that we do not want to hear what the Lord wants us to do. Those who flee from the place of service must return the same way.

We are living in a day and time of noise and excitement, a day and time of sentimentalism and clamor for power and popularity, and of display of fleshly energy and worldly enthusiasm. Many, many are carried away with the idea of a misconstrued mission, great conventions are held, organizations are effected and committees appointed and the proclamation is being made, "We'll take the world for Christ," but even today God is not always in that which displays the most show and which finds expression in great and noisy demonstration or in loud sounding reports, but very frequently He is accomplishing His greatest work through the quiet testimony and lives of men and women.

Oh, for a clear vision and real understanding of this great spiritual truth in these

days of strife and confusion, itching after popularity and greatness, as well as attempt at leadership and ambition at being lauded as great and wonderful. Yes, beloved, there is great danger these days of making the same mistake Elijah made, and of desiring great manifestations of God that arouse men's wonder and admiration, and thus come to ignore and despise the more silent, but none the less effective forms of ministry, as well as the faithful and consistent living for the Lord Jesus Christ. It must ever be remembered that the secret of real and true spiritual success is found in the operation of the Holy Spirit.

Nokesville, Va.

THE LOVING SEER

The aged Seer, whose gift was love,
A man of lowly station
Was chosen by the God above
To share His revelation;
He long had labored by the side
And shared the pain and sorrow
Of Him who came to earth and died
That we might live tomorrow.

He trod the path where Jesus led,
O'er vale and mount and plain;
Was near when on the cross He bled
And shared His Gethsemane.
He mingled with the sorrowing
throng,

That bore Him to the tomb;
And then beheld again e're long,
The Rose of Sharon's bloom.

He waited with the chosen Seers
The Holy Ghost's outpouring,
The tongue of flame with power
appears,

The promise long enduring;
The divers tongues they could
record,

Tell men their God relation
They witnessed for the risen Lord,
In every tribe and nation.

And as the loved disciple chose
A life bereft of guile;
He was exiled by wicked foes
To die on Patmos isle.

But there the Lord stood by his side
With holy angels near Him,
Tho human comrades were denied
The vision could but cheer him.

There were the scenes of heaven
revealed,

In all their light and glory;
And John was told his pen to wield
That all might know the story;
May we then search the message
rare,

And view by faith the beauty,
Of that fair city over there
When once relieved of duty.

The message which so long has
stood,

And oft by men assailed;
Still gives to men their spirit-food,
Its mysteries unveiled.

And as events still onward move,
Toward the close of time,
Each unlocked secret still will prove
Its author is divine.

—Sected.

Any man may commit a
mistake, but none but a fool
will continue in it.

THOUGHTFUL THOUGHTS

If you would conquer an enemy begin to do him kindness at the very place he left off trying to injure you.

How many there are who scorn the heathen idea of idol worship, yet worship the work of their own hands.,

The man who will not lay hold and do what he can because he is not able to do everything is not fitted to do anything.

A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his own knowledge of them. The more knowledge, the more charity.

Life is like a harness. There are traces of care, lines of trouble, bits of good fortune, breaches of good manners, bridled tongues, and everybody has a tug to pull through.

Do the best you can where you are, and when that is done you will see an opening for something better. This

is good advice for numberless unquiet individuals. The hand of the diligent maketh rich.

A man character is like a fence—it cannot be strengthened by whitewash.

Opportunities are very sensitive; if you slight their first visit, you seldom see them again.

The kindest thing heaven has done for man is denying him power of looking into the future.

A mean man should be pitied, because he is meaner to himself than he can be to anybody else.

Three most difficult things are: to keep a secret, to forget an injury, and to make good use of leisure.

We must be very careful with that unruly member the tongue, for it could be the cause of our missing that eternal home for which we all are so earnestly striving. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

SUNDAY SCHOOL LESSONS

- Apr. 7—Jacob and Esau Meet in Peace. Gen. 33:1-15.
 Apr. 14—Joseph's Dreams and Their Effect on His Brethren. Gen. 37:1-28.
 Apr. 21—Joseph Blessed in Prison. Gen. 39:21 to 40:23.
 Apr. 28—Joseph Made Ruler of Egypt. Gen. 41:1-45.
 May 5—Joseph's Brethren Accused and Tested. Gen. 42:1-23.
 May 12—Joseph Loves His Brethren. Gen. 45:1-23.
 May 19—Joseph Presents His Father and Brethren to Pharaoh. Gen. 47:1-12.
 May 26—Pharaoh's cruelty to God's People. Exod. 1:1-22.
 June 2—Moses Born and Miraculously Spared. Exod. 2:1-15.
 June 9—God Appears to Moses in the Burning Bush. Exod. 3:1-22.
 June 16—Pharaoh and the First Plague. Exod. 7:1-25.
 June 23—The Passover Instituted. Exod. 12:1-36.
 June 30—Review—The Divine Hand Overruling the Affairs of God's People. Gen. 33 to Exod. 12.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Solomon's Wise Choice. I Kings 3:5-15.
 Apr. 14—Solomon Builds the Temple. I Kings 6:1-38.
 Apr. 21—Solomon Prays for God's House and God's People. I Kings 8:22-54.
 Apr. 28—The Queen of Sheba Visits Solomon. I Kings 10:1-23.
 May 5—King Solomon Worships Idols. I Kings 11:1-13.
 May 12—Rehoboam Refuses the Counsel of the Old Men. I Kings 12:1-15.

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BIBLE MONITOR

VOL XIII

April 15, 1935

No. 8

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HE IS RISEN

On a bright spring morning some nineteen hundred years ago a miraculous event took place that has not lost its significance with the human family through all these years. In a few days we will pause to commemorate this great event again. It is well to refresh our minds on these really great occurrences of sacred history year by year under all circumstances and conditions, as great good can come to us by it if we consider the matter seriously.

Jesus of Nazareth, one who had proven Himself to be a kind and merciful friend to all, who had proven beyond doubt that He was the Son of God, although He was guilty of no crime or misdemeanor had been shamefully mocked, abused, scourged and

brutally hanged on a cross where He died a death of agony. His body had been lain in a tomb by friends and the tomb had been sealed by His enemies to keep it there. To further safeguard the tomb a group of men had been stationed there to prevent any removal of the body. What folly all this!

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men." (Matt. 28:2-4.)

What a wonderful manifestation of the power of God and the helplessness of men. How convincing this should have been to all men, yet His enemies would not believe.

The angel's message to the women was, "He is risen," and with "fear and great joy" they hastened to spread the glad tidings. This same message has brought joy and gladness to believers all through the ages. Jesus had said unto His disciples that He would rise again on the third day after His death and so He did. This miraculous occurrence was another proof that "He was a teacher come from God" and that His teachings were true and could be relied upon. This is one of the facts that gives us joy as we meditate on this matter. What a consolation it is to one in these days of great distress when there are so many conflicting theories and teachings, to have a book of God that gives us an accurate record of the past, a standard of right living for the present and fortells the future; all of which can be depended upon with certainty. The resurrection of Jesus proves beyond a doubt the authenticity of the sacred writings.

Inasmuch as Jesus arose from the grave we are assured that there is indeed a resurrection of the dead and a life hereafter. "Blessed

be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Pet. 1:3.) This "lively hope" comes to each one that believes in and accepts Jesus as their personal Savior, for "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:25.)

This triumph of Jesus over death and the grave means to the believer complete victory. Victory over sin in its entirety; "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." (I Cor. 15:56-58.)

PROSPERITY

Grant Mahan

We find the words "pros-

per," "prosperity" and "prosperous" a number of times in the Bible. They are good words to think of, especially if we note what the Lord says about them, the conditions under which we can enjoy prosperity, be prosperous in what we try to do. If we would but follow the Bible directions there would be but little, if any, failure in our lives. There are certain things we must do if we are to attain to our goals as we go through life. There are numerous things we should like to gain. And there are rules which must be followed if we are to attain the goals.

Our country, most of the world, has been under depression, and is not yet out. Why did they get in? We are told sometimes in the Bible that certain men shall not prosper, and we are told that certain others shall prosper. What makes the difference? Simply that some took God's way in life and the others did not. It is quite clear. Of the righteous man it is said, "Whatsoever he doeth shall prosper." Of the others it is said, "The ungodly are not so: Therefore the un-

godly shall not stand in the judgment The way of the ungodly shall perish."

In Deuteronomy the Jews were told: "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do." In Chronicles we have these words: "Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel." The New Testament rule is not different. The Lord Himself said when He gave the Great Commission: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

For the people of Israel the promises were mainly for this world; and yet there was a looking forward to the time of the coming of Christ. It took obedience to attain material success; will disobedience secure for us spiritual success? We know it will not; and yet we disobey. How many

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churches are there in which the "all things" are literally taught and literally obeyed? And yet it is only by obedience to this command that we have the promise of Christ's presence with us. And we know, or we should know, that without His presence we cannot succeed.

The world, even the part of it which professes to follow the Lord Christ, know they are not obeying Christ. And yet they should know that failure to obey is one reason, the main one, why they have not prospered. The world got into trouble by disobeying the teaching of the Lord,

and now it is seeking to get out without turning to Him. Will they succeed? And if they succeed will their success be worth much to them? A purely material civilization should not, would not, appeal to a Christian. The world has forgotten God in so many ways. One is almost afraid to think of the terrible things that may happen on the earth in the future, perhaps in the near future. Why do people fear? Isn't it because they know that the Lord is not with them, that they have disobeyed and turned from Him?

When men think of prosperity, it is of material prosperity and not soul prosperity that they think, mostly. Success, for them, is money, property, the riches of this world, which they know they must soon leave behind them. And the churches, all of them, so far as I know, are being more or less influenced by the same thought—success in financial affairs. There are not a great many men who live as Christ did who are rich in the things of this world. How many can you count? Many of those who have taken the name of

Christ seek to become rich in the wealth that perishes; and which, if it remains in the family, often is a curse rather than a blessing. I think we have all known families in which that was the case. Knowing this so often happens, why do parents try to pile up wealth for their children? I think we are not wise, not really Christian, when this is greatly desired by any of us.

The Psalmist says of the Israelites when they desired things forbidden by the Lord, "He gave them their request; but sent leanness into their soul." What a price to pay for the things that perish! We want gain, and when we want it too much we forget that Godliness with contentment is great gain. There is no greaer gain, none other so great, as Godliness. Why, then, do we strive so earnestly and faithfully for that which makes it impossible for us to live Godly in this present world? "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." "He hath filled the hungry with good things; and the rich he hath sent empty away." For

what did these hunger? Not material things, but spiritual. And in what were those rich who were sent empty away? Not in spiritual things. The Lord give us the hunger for righteousness; for then we shall be filled with the best things.

Homestead, Fla.

PERILOUS TIMES

J. F. Britton

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof: from such turn away." (II Tim. 3:1-5.)

Relating to the same appalling and distressing conditions, that men "will not endure sound doctrine:" the apostle Peter writes as follows:

"Knowing this first, that there shall come in the last

days scoffers, walking after their own lusts, and saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.

"For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." (II Pet. 3:3-7.)

Thus we see a tremendous and demoralizing hysteria has gripped both our civil government and churches, with moral and spiritual palsy.

No wonder the apostle Peter wrote saying, "That there shall come in the last days scoffers, walking after their own lusts." "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped

from them who live in error. While they promise them liberty they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." (II Pet. 2:18,19.)

Hence is it not true, that these modern scoffers and false teachers are rife in these last days? And with bold audacity, they are questioning and denouncing the word of God; and are repudiating temperance, virtue, honesty and justice.

No wonder Peter wrote saying, presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. (II Pet. 2:10.)

But alas, my dear reader, the apostle Paul, the messenger of God, proclaimed the eternal ultimatum when wrote saying, "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." (II Thes. 1:7-9.)

Therefore, every God fearing man and woman who believes that the "gospel of Christ is the power of God unto salvation," should not allow themselves to be blinded and hoodwinked by these modern scoffers, and false teachers. For these same scoffers and teachers exalt traditions, customs and the teachings and commandments of men, above the commandments of God; and thereby incur the wrath of God, that cometh upon the children of disobedience.

We are confronted in these last days by those treacherous and perilous times, in which many of our official leaders, both church and state, will not heed "sound doctrine," and refuse to be controlled by the teachings of "Him who spake as never man spake," and who taught as one having authority and not as the Scribes."

In Romans 14:10-11 we read, "For we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God."

These burning, piercing

and solemn truths, and the irrevocable decrees of Him who said, "Heaven and earth shall pass away, but my words shall not pass away," (Matt. 24:35) should inspire and urge every one who loves the divine truth and spiritual righteousness, in these perilous times, to spend much time on their knees in earnest prayer and supplication to God; for grace and spiritual strength to enable them to secure that good part with Mary of old, that shall never be taken away. Amen.

Vienna, Va.

GODLY COMPANIONS

J. A. Leckron

The writer has in mind the welfare of the young people in the church, and we trust this article will do them much good along the line of choosing their companions, whether they are companions for life, or just those with whom they come in contact once in a while. David said in Psa. 119:53, "I am a companion of all that fear Thee, and of them that keep Thy precepts."

In the above verse we have a description of God's

people according to the course of their lives and conduct. They are a people marked by two things: fear and submission, the latter being the fruit of the former. Regenerated souls obey God conscientiously, out of reverence to His majesty and goodness, and from a due regard of His will as made known in His word. The same description of them is given in Acts 10:35, "In every nation, he that feareth Him, and worketh righteousness, is accepted with Him." It is a filial fear which is awed by God's greatness and is careful not to offend Him, which is constrained by His love and is anxious to please Him. Such are the only one's fit to be Christian companions.. A "companion" is, properly speaking, one with whom I choose to walk and converse in a way of friendship. Inasmuch as the companions we select is an optional matter, it is largely true that a person may be known by the company he or she keeps, hence the old adage, "Birds of a feather flock together."

Scripture asks the searching question, "Can two walk together except they be

agreed?" (Amos 3:3.) A christian, before his conversion, was controlled by the Prince of darkness and walked according to the course of this world (Eph. 2:2-3), and therefore did he seek and enjoy the company of worldlings. But when he was born again, the new nature within him prompted new tastes and desires, and so he seeks a new company, delighting only in the saints of God. Alas, that we do not always continue to grow in Grace, and the knowledge of the truth. The Christian is to have good will toward all with who he comes in contact, desiring and seeking their best interests, (Gal 6:10) but he is not to be yoked to (II Cor. 6:14) nor have fellowship with (Eph. 5:11) those who are unbelievers, nor is he to delight in, or have complacency toward those who despise his Master. "Shouldst thou help the ungodly, and love them that hate the Lord?" (II Chron. 19:2.) Would you knowingly take a viper into your bosom?

"The wicked is an abomination unto the righteous." (Prov. 29:26.) So said David, "Do not I hate them, O Lord, that hate Thee?

And am I not grieved with those that rise up against Thee? I hate them with perfect hatred: I count them mine enemies." (Psa. 139:21-22.)

Evil company is to be wisely avoided by the Christian, lest he become defiled by them. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." (Prov. 13:20.) Nor is it only the openly lawless and criminal who are to be shunned, but even, yea, especially, those professing to be Christians, yet who do not live the life of Christians. It is this latter class particularly against which the real child of God needs to be most on his guard: namely, those who say one thing and do another; those whose talk is pious, but whose walk differs little or none from the non-professor. The word of God is plain and positive on this point: "Having a form of Godliness, but denying the power thereof: from such turn away." (II Tim. 3:5.) This is not merely good advice, but a divine command which we disregard at our peril.

In selecting our companions, let not a pleasing

personality deceive you. The Devil himself often poses as an angel of light," and sometimes his wolfish agents disguise themselves in "sheeps clothing." (Matt. 7:15.) Be very careful in seeing to it that what draws you toward and makes you desire the companionship of Christian friends, is their love and likeness to Christ, and not their love and likeness to you. Shun as you would a deadly plague those who are not awed by the fear of God, that is to say, a trembling lest they offend Him. Let not the Devil persuade you that you are too well established in the faith to be injured by intimacy (with worldly "Christians (?)." Be not deceived: evil communications corrupt good manners. (I Cor. 15:33.) Rather "follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." (II Tim. 2:22)

All evil is contagious, and association with evildoers, whether they be "church members" or open infidels, has a defiling and debasing effect upon the true child of God. Mark well how the Holy Spirit has prefaced this warning: "Be not de-

ceived." Evidently there is a real danger of God's people imagining that they can play with fire without getting burned. Not so; God has not promised to protect us when we fly in the face of His danger signals. Observe too the next verse, which is inseparably connected with the one to which we have directed your attention. "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." (I Cor. 15:34.) The word "awake" signifies to arouse us from a stupor or state of lethargy. It is a call to shake off the delusive spell that a Christian may company with Christless companions without being contaminated by them. "And sin not," in this respect.

To cultivate friendship with religious worldlings is sin, for such "have not the knowledge of God:" they have no experimental acquaintance with Him, His fear is not on them, His authority has no weight with them. "I speak (this) to your shame." The child of God ought to be abashed and filled with confusion that he needs such a word

as this. "I am a companion of all them that fear Thee, and of them that keep Thy precepts." Such are the only companions worth having, the only ones who will give you any encouragement to continue pressing along the "narrow way."

It is not those who merely pretend to believe God's precepts, or profess to stand for them, but those who actually keep them and do them. But where are such to be found these days? They are but few in number, (Matt. 7:14) one here, and one there.

Yea, so very few are they that we are constrained to cry, "Help, Lord, for the Godly man ceaseth: for the faithful fail from among the children of men." (Psa. 12:1.) It is indeed solemn to read the words that immediately follow the last quoted scripture, and find how aptly they apply to and how accurately they describe the multitude of godless, professing "Christians" all around us: "They speak vanity every one with his neighbor, with flattering lips, with a double heart do they speak." (v. 2.) Note three things about them. First, they speak "vanity"

or "emptiness." Their words are like bubbles, there is nothing edifying about them. It can not be otherwise for "out of the abundance of the heart the mouth speaketh." (Matt. 12:34.)

Their poor hearts are empty (Matt. 12:44), so their speech is empty too.

Second, they have "flattering lips," which is the reason why they are so popular with the ungodly. They will seek to puff you up with a sense of your own importance, pretend to admire the "much light" you have, and tell you it is your duty to "give it out to others."

Third, they have a "double heart." They are (vainly) seeking to serve two masters. "I am a companion of all that fear Thee, and of them that keep Thy precepts." There is a very real sense in which this is true even where there is no outward contact with such. Faithfulness to God, obedience to His word, keeping His precepts, accompanying only with those who do so, turning away from everybody else, has always involved a lonely path. It was thus with Enoch (Jude

14). It was thus with Abraham (Isa. 51:2). It was thus with Paul (II Tim. 1:15). It is the same today. Every city in the land is filled with churches, missions, Gospel halls, Bible institutes, etc., but where are those who give plain evidence that they are living in this world as "strangers and pilgrims," and as such, abstaining "from fleshly lusts which war against the soul." (I Peter 2:11.) But thank God, though the path of faithfulness to Him be a lonely one, it brings us into spiritual fellowship with those who have gone on before. Thus the apostle John in his lonely exile on Patmos referred to himself as "your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ." (Rev. 1:9.)

Yes, Christian reader, for a little while it means companionship "in tribulation," but praise God, it will not mean enduring the throes of the swiftly approaching Great Tribulation, the portion of the Christless professors left behind when Christ comes for His own (II Thes. 2:10-12). May we all so live that we may all have right to the first and best

resurrection, is our prayer.
Greentown, Ind.

WARNING

Marion Roesch

As we go through this life there are many things to warn us of danger. When we come to a main highway from a cross road, we see a sign warning us to "Stop," cautioning us to take a look each way to see if it is safe at that moment to drive on the highway.

Why do we see the skull and cross-bones on some bottles of medicine? Why is it a silent warning, that death is in that bottle if it is not used in the right way? The guards on the elevated railways in Chicago have the slogan "Watch your step." Why? Because there is danger that you might be badly hurt, should you fall.

In the same way there are warnings in the Bible that show the people their sins. What is sin? "Sin is disobedience," again, "All unrighteousness is sin."

From Genesis to the closing chapter of Revelations there are warnings against sin. When man was

placed in the Garden of Eden, he was told what would happen if he should disobey. In II Peter 2:5 we are told that Noah was a preacher of righteousness, and we read in Genesis that all who didn't listen to Noah were destroyed in the flood.

The angels led Lot, his wife and two daughters out of Sodom. They were told not to look back, but Lot's wife certainly had a yearning for those children who were left behind, who had no faith in the message that their father, Lot, took to them. We read that Lot's wife allowed this carnal desire of this life to overrule the commands of God, for she turned and looked back and "she became a pillar of salt." (Luke 17:32.) Jesus warned us to remember Lot's wife.

Pharaoh was asked to let the children of Israel go, that they might go three days into the wilderness to sacrifice unto their God, but no; he would not, so a plague was sent unto the Egyptians because they disobeyed God's word, and because of Pharaoh's stubbornness there were many more plagues, all because he rebelled against God's word.

The children of Israel were warned not to forsake their God, but this they did as soon as they thought Moses was dead and gone. They asked Aaron to make them a God who should go before them and so he did, and the Israelites had to suffer for it. Again when they had come into the Promised Land, the house of Israel was running quite smoothly under the reign of King David, who had sent for the ark of the Lord, which was in the house of Abinadab of Gibeah. As his two sons were taking the ark upon a new cart drawn by oxen, and the oxen shook the cart as recorded in II Sam. 6, Uzzah put forth his hand to steady it, and God smote him, for no one was permitted to touch the Ark except the priests.

Nevertheless we have an example in Jonah of a city that did take warning to God's message, for the people of Ninevah repented in sackcloth and ashes.

Christ while he was here in this world in the flesh gave many warnings in His teachings. (Matt. 5:20) "For I say unto you, except your righteousness shall

exceed the righteousness of the Scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven."

Dear reader, read the fifth chapter of Matthew, it is full of warnings, that we might not forfeit our reward. My text for this message is taken from Col. 1:28, where Paul acknowledged that it is his duty "to preach and to warn every man, and teach every man in all wisdom." Why? "That we may present every man perfect in Christ Jesus." Brother and sister, is this not our duty as well as it was the apostles, to warn every man, woman and child of the consequences if we disobey the teachings of Christ Jesus our Lord?

Is it not the urgent need of us, as parents of the future Dunkard Brethren church to instill into our children the coming generation, the love and fear of our risen Lord?

Why does Jesus tell John the Revelator in writing the messages of the seven churches to close them with the warning "To him that hath an ear, let him hear what the Spirit sayeth unto the churches?" Is there not

a warning here for us? Blessed are those that do His commandments that they may have right to the tree of life; and may enter in through the gates into the city.

McClave, Colo.

CHRIST IS COMING BACK TO THIS EARTH AGAIN

Mrs. Thomas Leatherman

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." (John 14:2-3.)

"Therefore be ye also ready: for in such an hour as ye think not the son of man cometh." (Matt. 24:44.)

Speaking from heaven to His apostle John, on lonely Patmos Isle, He said: "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. He which testifieth these things saith,

surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:7, 12, 20.)

How could Jesus Christ have said what He wanted to say, more plainly and emphatically?

Three different times, in this last chapter of the last book of the Bible, the Son of God declares that He is coming back again. Quickly. No one can believe the Bible and not believe His words.

The very day He left this earth and ascended to the Father in glory, two heavenly messengers appeared to assure the sorrowing disciples that He would certainly return.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:10-11.)

Paul said Jesus was coming again. "For the Lord Himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God;

and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16-17.)

Peter said Jesus was coming again. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. 5:4. Read 11 Peter 3:1-14.)

James said He was coming again. "Be patient therefore brethren unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." (James 5:7-8.)

John said he was coming again. "And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming. (I John 2:28.)

These are but a few of the plain statements of God's inspired word which de-

clare the certainty of the Lord's return. The book of Revelations, from beginning to end, is filled with the message of His coming.

What reason can any intelligent man or woman give for doubting that Christ Jesus is actually coming back to this earth again?

Let us not doubt it. Let us believe with the apostles and early Christians with the true child of God in every age, that the Christ whom the Father crowned and the world crucified, means just what He says, and let us trust Him to prepare us for that day of days.

Burlington, W. Va.

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NEWS ITEMS
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SWALLOW FALLS, MD.

On December 1, 1934, we were made to rejoice when Eld. J. F. Britton of Vienna, Va., accompanied by Noble Swihart came to visit us. Bro. Britton gave us three spirit filled sermons, which were strengthening and uplifting. Since our last report we lost two members by death and one come over from The Church of The Brethren.

We have preaching and Sunday School every second and fourth Sunday of each month. We are

always glad for ministers to come and visit us and give us some good gospel sermons. Anytime any of the brethren can make it suit to come and worship with us it would be highly appreciated.

Pray for us that we may let our light so shine that others may see our good works and glorify our Father which is in heaven.

Martha G. Folk,
Fort Hill, Pa.

PLEASANT RIDGE

The Pleasant Ridge church held their quarterly council February 9, 1935. Bro. Miller opened the meeting by reading I Cor. 1.

Elder Abe Miller and Elder D. P. Koch were elected as delegates to the District Meeting with Bro. Fackler and Bro. Smith as alternates.

It was also decided to have a communion this spring. The time decided upon was for May, 18th, an all day service. A hearty welcome is extended to all to come and enjoy the services with us.

Ethel Rush.

WENATCHEE, WASH.

Our quarterly council was held March 2, at 7:30. Bro. E. W. Pratt read the first chapter of II Peter, after which the business of the meeting was moderated by our Elder D. B. Steele. The minutes of the previous meeting were read by clerk D. E. Steele and approved.

It was decided to use the No. 2 Kingdom songs for some of the Sunday School services.

There was not much business to handle but it was decided we have

our love feast April 20th, hoping that some of the brethren from other churches may be present as we are but a small congregation of but 31 members.

J. J. Eyer, Cor.

PERU, IND.

The Midway church met in our quarterly council March 9th with our Elder D. P. Klepinger presiding.

First, we decided if it is God's will, to hold our love feast August 24th at 2 p. m. Delegates to District Meeting are Brethren D. P. Klepinger and M. Myers. We have the consent of Bro. B. E. Kesler to hold a few meetings for us just after our Annual Meeting.

We are very glad to report that Sister Klepinger has improved and is able to meet with us again in worship. Sister Ruth Myers is seemingly improved and hope she can soon come out. Our aged people are all in fair health, God has been very good. Ralph and Harold Fantz are fair, somehow our concern goes out for Harold at this time. Hope yet he may recover.

Pray that we may all hold out faithful.

Martha Barnhart,
208 No. Water St.

GREENTOWN, IND.

We, the Plevana congregation of Dunkard Brethren church, met in quarterly council the 9th of March, beginning at 1 o'clock by singing hymn No. 210.

Bro. E. G. Koonen read the 2nd chapter of James and lead in prayer.

Our Elder L. W. Beery then took

charge of the work which was done in a brotherly Christian manner.

One letter was granted. Our hearts were made sad when some of our young people expressed an unwillingness to hear the church. A committee was appointed to visit them and see if they would be willing to change their minds and remain with the church.

No matter how hard we work and strive we cannot keep too close to the side of our Master. The more we can do for Him here the more sure we will be of receiving our eternal reward of happiness.

We decided to see if we can get Bro. Arthur Rice of Frederick, Md., to help us in a series of meetings this fall. Our desire is to have a two weeks meeting to close with a love feast.

May God help us that we may all put forth one mighty effort and that much good may be accomplished for the cause of Christ. James tells us that the effectual fervent prayer of a righteous man availeth much.

Sister Josie Kitner.

LOWER YORK COUNTY, PA.

We, the Lower York county congregation, met in our quarterly council March 25, 1935, at 7 o'clock p. m., to transact the business of the church at this time, which was disposed of in a pleasant manner.

There were a few offenses existing and confessions were made to the church and in the spirit of love the church forgave, praise the Lord, and pray Him to add his blessing that we all benefit and prosper spiritually because of it.

Other features such as arranging for the District conference of the

first district, which is expected to be held at this church; an election for two delegates which resulted in electiong Bro. J. G. Ness and the writer as delegates and Bro. J. H. Myers and Bro. D. K. Marks alternates.

Also some arrangements were spoken of concerning our love feast which we expect to have the 26th of May, as our permanent set time for our spring love feast, which is the fourth Sunday in May, an all day meeting beginning with Sunday School at 9 o'clock a. m., and followed by preaching. An invitation is extended to whosoever will to come and worship with us.

The deacons also gave the report of the annual church visit.

On Sunday, March 24th, Bro. Abram Gible and family of the Bethel congregation, and Bro. Arthur Rice and family of the Mt. Dale, Md., congregation paid us a visit in the morning service. Bro. Gible and Bro. Rice gave to us very inspiring messages from God's word concerning "The Faith" which is held forth in God's word to the human family.

Charles H. Ness, Cor.,
Dallastown, Pa.

OBITUARY

Mary Esther Pippinger, daughter of Levi and Elizabeth Pippinger, was born in Richland county, Wisconsin, May 4th, 1868, departed this life February 18, 1935, after a lingering illness of more than two years duration, aged 66 years, 9 months and 14 days.

She with her parents moved to Illinois when about sixteen years of age. The same year she was converted and united with The Church

of The Brethren. As the church grew worldly she became dissatisfied as she desired a closer walk with the Lord, and in 1927 when the Decatur Dunkard Brethren church was organized she became one of the charter members, to which faith she remained loyal to the end.

April 12, 1887 she was united in marriage to Simon A Albert to which union eight children were born all, of whom died in infancy and early childhood except Eli of Salem and Mrs. Burlie Hickey of Harvey, Ills.

She leaves to mourn her departure her faithful husband, her son and daughter and seven grandchildren, three of who she has cared for much of the time since their mother's death,; also one brother, John Pippinger of Salem, beside other relatives and a host of friends.

Funeral services were conducted from the family residence Wednesday afternoon, February 20th, by Rev. Guy Parsons of Mt. Vernon. Interment in East Lawn cemetery near Salem.

S. L. Fouts,
Cerro Gordo, Ills.

OBITUARY

Naomi E. Hill was born in Holmsville, Neb., December 28th, 1896. Died at the hospital in Humansville, Mo., February 19, 1935, at 3 o'clock p. m., at the age of 38 years, 1 month and 22 days.

On September 10, 1924 she was united in marriage to Walter I. Ruyle. To this union two sons were born, Robert Eugene and Willis Dean, who with the devoted husband survive.

She was baptized into the Brethren church at Quinter, Kans., at the early age of thirteen. In August 1933, she united with the Dunkard Brethren church at Yale, Iowa, to which she remained faithful to her Christ until death.

She leaves to mourn her loving husband, two sons, her father, G. A. Hill, one brother, Ernest, and one sister, Marie Hill, all of Quinter. The mother having preceded her just 2 years, 2 months and 24 days.

Bro. and Sister Ruyle went to Collins, Mo., in the spring of 1933 to make their home. In the summer of 1934 Sister Ruyle became afflicted and during this year underwent two minor operations. She was seemingly recovering to her former health, when she was suddenly stricken one day and passing away the next.

Funeral services in church at Collins, Mo., conducted by Eld. Killingsworth, assisted by Samuel Beeghley. Burial nearby.

When blooming youth is snatched
away

By death's resistless hand,
Our hearts the mournful tribute pay
Which pity must demand.

Let this vain world engage no more;
Behold the gaping tomb!
It bids us seize the present hour,
Tomorrow death may come.

The voice of this alarming scene,
May every heart obey;
Nor be the heavenly warning vain,
Which calls to watch and pray.

Great God thy sovereign grace impart,

With cleansing, healing power;
This only can prepare the heart,
For death's surprising hour.

A precious one from us has gone,
 A voice we loved is still;
 A place is vacant in our home
 Which never can be filled.
 Sister O. T. Jamison, Cor.

LYING WONDERS

Charles H. Ness

Lying wonders is the most deceivable business of Satan through his agencies here on the earth which are Christian professors not in harmony with the gospel teaching. (II Thess 2:9.) Even him, whose coming is after the working of Satan with all power and signs and lying wonders. In these three wonderful Satanic activities lie powerful influences to deceive mankind, with their deceivableness of unrighteousness that shall perish with the unrighteous.

Satan is not so much concerned about the sinner as long as he stays a sinner, but he puts forth great efforts to hold and wedge an inroad farther and farther into Christian professors by his own influential activities imitating the truth, which by its subtilities are leading men and women down to eternal destruction and because of men and women

clinging to subtle imitating activities of the truth are hardening themselves to the extent that shall even cause God to send them strong delusion to believe a lie.

Christ established the one church and the one church only, and based it on a gospel foundation wherein we may be saved. Now the apostle Paul warned the Thessalonian brethren, "Let no man deceive you by any means."

Pennsylvania automobiles carried an inspection sticker with the inscription, "Watchful eyes get no surprise."

Let us admonish our members to put forth every effort within our power to hold this beloved organization (the Dunkard Brethren church) in harmony with the gospel teaching, then we shall get no surprise, but just what we are looking for, eternal life.

"Now our Lord Jesus Christ Himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work."

Dallastown, Pa.

RESPONSIBILITY

W. C. Pease

Those of us who have accepted Christ are all responsible, and should prepare to work for Him, and bring others to Him. This means that we shall give an account as to how we perform the duties that are entrusted to us.

We should all study God's word. So then every Sunday School scholar has a responsibility. Many have been given positions in the church or Sunday School. Some have new ones, some just re-elected. Is it our desire to consecrate ourselves to the service of the Master and try to do better work for him in the year 1935? May God bless the Sunday School teachers, and may they allow the Holy Spirit to work in and through their lives.

You no doubt noticed the article written by Bro. D. M. Click, in the January 1st issue. If not read it, and get the boys and girls to read it.

The hope of the church in the future, for maintaining the standard set forth in the New Testament, de-

pends on the way in which our children have it impressed upon their hearts and minds the importance of cultivating a love for Christ, and to prepare for service in the church for which he died.

What a responsibility is placed upon us as parents in the home.

We see the result of Godly parents as stated by Paul to Timothy (II Tim. 1:5). Paul finding Timothy prepared to start out in the Lord's service, took him with him. This should encourage young men and women to prepare for service.

Will we then shoulder our responsibilities, or will we attempt to shift them on someone else. The following are some Bible characters who tried this:

Adam, the first (Gen. 3:12) and the man said, "The woman who Thou gavest to be with me, she gavest me of the tree, and I did eat." Adam might have reminded Eve that God had told them not to eat of that tree, but instead he yielded to the temptation and then blamed the women. Then Eve blamed the serpent. (Gen. 3:13.)

Aaron also blamed the people for making them a golden calf as their God. (Ex. 32:22-24.)

When Samuel told Saul the Lord wanted him to go and destroy the Amalekites and all they had, he disobeyed and then blamed the people.

Do we preach the whole gospel, or do we fear the people lest we won't be as popular as we might be.

Pilate also shifted his responsibility onto the people. (Matt. 27:24.) Are we the cause of someone "crucifying to themselves afresh the Son of God, and put him to an open shame?" (Heb. 6:6.)

We should consider it a privilege to be responsible in the work of the Lord, for a crown of life awaits us if we are faithful until death. May we all as brethren and sisters, pray for our Elders, and those who hold the most responsible positions that they may be faithful in directing the work of the church according to the plan of salvation through Jesus our Savior.

McClave, Colo.

And he said unto them, He that hath ears to hear, let him hear. (St. Mark 4:9.)

COME AND SEE

Benjamin F. Lebo

In the days into which we have come, it seems that there are so few who want to join themselves to the church of the living God, the pillar and ground of the truth. There is much calling going out for members, but ah, are there any true converts? There are few I fear. Yet there are some. But there are people who cannot decide to come to the church, just for such small reasons, or that they cannot see the way the brethren and sisters do in their plain dress and beard, and the sister's prayer covering; and they stay outside and wonder about these things.

But the scripture says "come and see." Read St. John 1:38-39, "Then Jesus turned and saw them following and saith unto them, what seek ye?" (Oh that many would seek Christ.) "They say unto Him Rabbi, which is to say being interpreted, Master, where dwellest Thou? He saith unto them come and see. They came and saw where he dwelt, and abode

with Him that day: for it was about the tenth hour.”

Now to them that cannot see the way, I would say with Jesus “Come and see.” Repent, come into the church, be born again, be baptized and wash away your sins, and receive the Holy Spirit and then you will come seeing. You can not see the kingdom of God except ye be born again.

Then you grow in grace and knowledge of our Lord and Savior Jesus Christ. You cannot grow much before you are born of the water and spirit. There is a draught of the Father into His fold: and there in the fold is where Christ dwells—in the church and in you. If so be that we allow Him to dwell in us. (Acts 16:17) “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are.” Or in other words the brethren and sisters in the church that have been born again and can come and see where He dwells. Yet not we, but the Spirit of God which dwelleth in us. For we can see nothing of our-

selves, with our carnal mind, but by the Spirit.

There is much seeking in the times in which we live, but they are not seeking where Christ dwells, but for pleasure, or some easy way to heaven instead of the way by the cross. We must be for Christ sincerely.

Now, to those that can hardly see, I would say, “Come and see;” and then the promise of entering that golden city at the end of life’s race, which far outshines the sun, and when we die—eternal life; for it is from above.

You have no real pleasure outside the fold of Christ, you are letting Satan have you, which means everlasting torment. Oh come and see, and enjoy the sweetness which is from above, don’t delay for the time may not be long until Christ will come to gather His jewels home. Oh come and be one of His precious jewels. So don’t delay to come and see where Christ dwells before it is too late, and then we may see God. For “Blessed are the pure in heart; for they shall see God.” (Matt. 5:8.)

Now concerning the way the brethren and sisters

dress and the brethren wearing the beard, I will say they are marks of the Lord Jesus. I want the marks of the Lord Jesus. If we don't get them in this life, we will get the marks of the world. And we are to keep ourselves unspotted from the world. Let us have the marks of Christ and not of the world, and if we do we, can say with Paul, in Gal. 6:17, From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. "Come and see" for the Lord is good to all who will trust and obey His.

R. 1, Carlisle, Pa.

Bewarde of saying the work of the Holy Spirit to be the work of Satan. It is a sin that will not be forgiven in this life or in the life to come.—T. H. Atkinson.

God's grace is magnified by man's ruin; and the more keenly the ruin is felt, the more highly the grace is valued.—Sunlight.

If we are servants of God our lives will show it by the fruits. "By their fruits ye shall know them." (Matt. 7:20.)—P. E. M.

CHRISTIAN THOUGHTS

Make all your friends feel that there is something in them.

Look at the sunny side of everything and make your optimism come true.

Think only of the best, work only for the best, and expect only the best.

Be just as enthusiastic about the success of others as you are about your own future.

Forget the mistakes of the past and press on to greater achievement of the future.

Be too large for worry, too noble for anger, too strong for fear, and too happy to permit of the presence of trouble.

Do all the good you can
In all the ways you can
To all you can;
In all the places you can
As long as you can.

NOTICE

If there are any young people (or others) that would care to work in the dining hall for their board, during the Conference, please write to Bro. D. W. Hostetler, North Manchester, Ind., and he will make arrangements with the manager of the park.

SUNDAY SCHOOL LESSONS

- Apr. 7—Jacob and Esau Meet in Peace. Gen. 33:1-15.
 Apr. 14—Joseph's Dreams and Their Effect on His Brethren. Gen. 37:1-28.
 Apr. 21—Joseph Blessed in Prison. Gen. 39:21 to 40:23.
 Apr. 28—Joseph Made Ruler of Egypt. Gen. 41:1-45.
 May 5—Joseph's Brethren Accused and Tested. Gen. 42:1-28.
 May 12—Joseph Loves His Brethren. Gen. 45:1-28.
 May 19—Joseph Presents His Father and Brethren to Pharaoh. Gen. 47:1-12.
 May 26—Pharaoh's cruelty to God's People. Exod. 1:1-22.
 June 2—Moses Born and Miraculously Spared. Exod. 2:1-15.
 June 9—God Appears to Moses in the Burning Bush. Exod. 3:1-22.
 June 16—Pharaoh and the First Plague. Exod. 7:1-25.
 June 23—The Passover Instituted. Exod. 12:1-36.
 June 30—Review. The Divine Hand Overruling the Affairs of God's People. Gen. 33 to Exod. 12.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Solomon's Wise Choice. I Kings 3:5-15.
 Apr. 14—Solomon Builds the Temple. I Kings 6:1-38.
 Apr. 21—Solomon Prays for God's House and God's People. I Kings 8:22-54.
 Apr. 28—The Queen of Sheba Visits Solomon. I Kings 10:1-23.
 May 5—King Solomon Worships Idols. I Kings 11:1-13.
 May 12—Rehoboam Refuses the Counsel of the Old Men. I Kings 12:1-15.

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 June 9—Elijah Proves Who is the True God. I Kings 18:17-40.
 June 16—How Wicked Ahab Takes Naboth's Vineyard. I Kings 21:1-16.
 June 23—Elijah Taken Up to Heaven. II Kings 2:1-11.
 June 30—Review—Some Old Testament Characters and What They Did. I Kings 3 to II Kings 2.

BIBLE MONITOR

VOL XIII

May 1, 1935

No. 9

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SANCTIFIED SIN

One of the most ridiculous deceptions of the evil one of late years is the theory of "Sanctified Sin." According to this theory, there are certain conditions under which sin is not sin. As a result of this theory many people have been led away with the error of the wicked and have fallen from the way of truth and righteousness.

With the many warnings given us in the Word there is no excuse for any of us being deceived in this matter. Any one with any knowledge of the scriptures whatever knows well that sin is sin under all circumstances and conditions. The gospel is clear and explicit as to what constitutes sin in the eyes of God and no circumstances or conditions among men will alter the matter. For example, let us

notice this: According to the gospel we are all aware of the fact that stealing, lying, swearing, murder and such things are sin. Now according to this theory among men there are times when a man is justified in doing these things, if circumstances warrant the deed. The justification necessary (according to the theory) is that in so doing, good will result from it. How absurd!

It is true that certain ends can be gained at times by committing some of these sins but in the end it is not for good in any case, "For the wages of sin is death" and there is no respect of persons with God.

Another feature along this same line of thought is this, we are aware of the fact according to the gospel that adorning the body with costly array, gold or pearls,

powder, paint, etc., bobbing the hair, attending dances, shows and other places of amusement, and such like evils on the part of Christians, is forbidden; to engage in such things then, is sin and there is nothing that would make it otherwise. The cunning adversary has devised a plan though under the theory of sanctified or sinless sin to cover the need in order to accomplish his ends and has used those in authority in the church as instruments to bring it about.

The apostle Paul warns us regarding this scheme in very plain terms. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him . . . For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself

is transformed into angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (II Cor. 11:3,4,13,14,15.)

In these verses it is plainly indicated that those who preach or teach a different Christ or gospel than that which Paul delivered, are ministers of Satan, posing as the ministers of Christ. In order to clarify the present confused state of affairs in so-called Christendom it is necessary to take this fact into consideration. The modern educated hirelings are loudly proclaiming the theory that we are living in a new age and need a new Christ, a new spirit, and a new gospel, insisting that the former practices of the church in harmony with the gospel are out of date and that the commandments of Christ are non-essential.

It is under this class of leaders that Satan's theory of sanctified sin is operating. Most church members have some idea at least as to what the scriptures teach regarding our conduct but in order to be certain about

any points that may be disturbing then they go to the pastor and ask his advice. Naturally, being a hireling and a deceiver, his advice is always for them to do the thing that they want to do. To the young lady that

wants to wear rings, jewelry or costly array the pastor says, "There is no harm in it if you do not wear it for show." Should the young lady desire to bob her hair, use powder, paint and other such vanities, the pastor says, "It is not wrong if you do not do it just to be in style." Should the young folks inquire about going to dances, shows, bathing pools and such places, the pastor says, "There is no harm, if you do not allow the evils at these places to affect you," and so everybody can do the things they desire and it is not sin (?) because the pastor says so, and he also adds his blessings to soothe their troubled mind and ease their conscience. This is the theory of sanctified, or sinless sin. What a farce all this is and what an awful end such leaders are facing, "whose end shall be according to their works."

"Woe unto them that call evil good, and good evil;

that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! (Isa. 5:20-21.)

CONVICTION

J. H. Beer

In Genesis we have related one of the most touching stories relating to the life of Joseph and his brethren. Joseph's older brothers, excepting one, plotted to get him out of the way, and they succeeded in making their father believe his much loved boy was dead, and he mourned over the loss of his boy.

No doubt Joseph's brothers thought they had the crime concealed. As years passed by there came a famine in the land of Caanan and they were obliged to go to Egypt for corn. Joseph knew his brethren and said they were spies. If ye be true men let one of your brethren be bound in prison and go carry corn for your families, but bring your youngest brethren unto me, so shall

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Ezra L. Beery, Union, Ohio, Associate Editor.

your word be verified, and they said one to another, we are verily guilty concerning our brother. Conviction had troubled their conscience, the lapse of time could not still their guilty conscience. Our conscience manifests itself in our feelings and obligations which precede and follow our actions, and is first occupied ascertaining our duty before we proceed, and then judging our actions when performed. Conviction does not always bring repentance. (John 8:9) "And they which heard it, being convicted by their own conscience, went out one by one

beginning at the eldest, even unto the least." (Acts 24:25) As Paul reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, go thy way for this time when I have more convenient season I will call for you.

At conviction we either become penitent or the conscience becomes more hardened. Dear reader, don't sell your birthright for a morsel of meat as Esau did. When the time came to inherit the blessing he was rejected for he found no place of repentance. Do not stifle conviction, your heart may become hardened and God's spirit may cease to strive with you.

Denton, Md.

**THE REWARD AND
FRUIT OF DOING**

J. F. Britton

Jesus said, "If ye know these things, happy are ye if ye do them." (Jno. 13:17.) Therefore, knowledge and doing are the quintessence and dynamics of the whole plan of salvation, and can logically be recognized as the golden

text of the New Testament. Because in this text centers and clusters the gist and contents of Jesus' teachings.

The Apostle Paul placed a high rating on knowledge when he urged saying, "Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17.) And so it is a well known fact that all satisfactory and acceptable services must be rendered by intelligence.

The 13th chapter of John discloses an inspiring and humiliating scene of the closing service of Christ. (In Luke 22:27) Jesus said, "I am among you as he that serveth." Again in Matt. 20:28 we read, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Hence it is plain and indisputable that Jesus came to this world on a mission of service and there cannot be any service without "doing." Jesus verified that fact when He said, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him. As He spake these words,

many believed on Him. Then said Jesus to those Jews which believed on Him, if ye continue in My word, then are ye My disciples indeed." (Jno. 8:29-31.)

To "continue in My word"—to keep "doing" those things that "His word" teaches us to do. Then, and then only are we His disciples indeed. Jesus verifies this statement in John 13:8 when Peter saith unto Him, "Thou shalt never wash my feet. Jesus answered him, if I wash thee not thou hast no part with Me."

Jesus gave Peter to understand that his refusal will disqualify him from exercising and participating with Him in His divine appointed program and ordained scheme of salvation; for all of them, that will comply with His requisites. Therefore when Peter realized that his relationship with Jesus hinged on his obedience to Jesus' demands, he yielded. Peter did not persist in trying to justify himself with the idea that he had a right to his own opinion.

Thus we see that it is through spontaneous and

willing obedience that we merit and secure the Reward and Fruition of Doing.

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him." (Jno. 13:12-16.)

A wonderful exposition, clothed in humility and divine authority on Christian service.

No wonder that Jesus said, "If ye know these things, happy are ye if ye do them." For it is plain and logical that our future joys and happiness depends altogether upon our observing and "doing" the Lord's will. Jesus said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of

My Father, which is in heaven." (Matt. 7:21.)

Again we read, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.) And again we read, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (James 1:25.)

Many other scriptures could be quoted that attest and verifies the fact that obedience is the highest and strongest evidence of our faith and love for Christ.

"Behold, to obey is better than sacrifice and to harken than the fat of rams." (Samuel 15:22.)

Therefore Jesus said, "If a man love Me, He will keep My words: and My Father will love him, and we will come unto Him, and make our abode with him." (Jno. 14:23.) This text assures us of the divine fellowship, whereby we enjoy the reward and fruition of Christian service.

Hence Jesus says, "Behold, I come quickly; and

My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gate into the city." (Rev. 22:12-14.)

O God breathe upon us, and quicken us by Thy spiritual power and grace; that will enable us to love more, and do more of Thy Holy will; that we may be worthy to enter into the home of the redeemed. Let us sing:

Jesus, my all, to heaven is gone,
He whom I fix my hopes upon;
His trick I see, and I'll pursue
The narrow way till Him I view.

The way the holy prophets went,
The way that leads from banishment;
The King's highway of holiness,
I'll go, for all His paths are peace.

Vienna, Va.

THE RESURRECTION

B. F. Masterson

On Easter Sunday we commemorate the resurrection of Jesus Christ from the dead. We also celebrate the event each Lord's Day, we keep not the Jewish Sabbath. The angel answered and said unto the women, "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here, for He is risen." (Matt. 28:5-6.)

"He is risen" is the most important event recorded in history. No other doctrine is so far reaching; on it hinges our future destiny. His pure and holy life, His suffering and ignominious death. If He had not risen from the dead would avail nothing and salvation would have been a failure. Paul argued the necessity of the resurrection for the salvation of the human family from sin and its consequences. He says, "Now if Christ be preached, that He rose from the dead, how say some among you that there is no resurrection of the dead." (I Cor. 15:12.) But he gives us to understand

that we go home by the way of the resurrection.

Let us notice his line of argument, "But if there is no resurrection of the dead, taen is Christ not risen." But he has established the fact by many witnesses, For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures, and that He was buried and that He rose again the third day according to the scriptures, and that He was seen of Cephas, three of the twelve, after that he was seen of about five hundred brethren at once. After that He was seen of James, then of all the apostles, and last of all He was seen of me also."

He embodies the circumstances in the gospel and then produces the witnesses of unquestionable characters showing the importance of the event. "If Christ be not raised, your faith is vain, ye are yet in your sins, then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the first fruits of them that slept. Here Paul is alluding to a ceremony performed in the temple at the

beginning of harvest when the farmer thrust in his sickle in the ripe wheat and gathered the first sheaf presenting it to the Lord, the priest waved it before the Lord naming it the first fruit of the harvest. So Jesus being the first who rose from the dead and became the first fruits of them that slept.

Praise the Lord for being the first fruits. "He is the resurrection and the life." He went by the way of the cross and the resurrection and ascension into the real sanctuary as our high Priest, interceding for His brethren at God's right hand. He could say of a truth, "I am the Way and the Life."

For this Peter was made to say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Peter 1-3.)

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Whither the forerunner is for us en-

tered, even Jesus, made an high Priest for ever after the order of Melchisedec." (Heb. 6:19-20.)

There are three classes in the resurrection. The children, all they need is the resurrection from the dead. Christ died and rose again for the infant world which is universal salvation. The other two classes are referred to in Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Also in Matt. 25:40, "And these shall go away into everlasting punishment; but the righteous into life eternal."

Hear again the words of Jesus, "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life. And they that have done evil unto the resurrection of damnation."

If we would have a glorious resurrection in that day of all days we must of necessity pass through a spiritual death, resurrection

and ascension.

Paul presents a beautiful figure which illustrates the whole process of a spiritual life in Christ, in this life, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rome 6.)

As it required the glory of the Father, that is His glorious energy to raise up Christ from the dead, so it requires the same glorious energy to make alive the dead sinner. "And you hath He made alive who were dead in trespasses and sins." (Eph. 2:1.)

"Buried with Him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised Him from the dead. (Col. 2:13.)

Now we have the picture of the death and resurrection of the penitent sinner but how about the higher life, the spiritual ascension. "Even so we

also should walk in newness of life."

As Christ ascended on a higher plane, into the sanctuary above, even so we also should walk in newness of life. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1.)

"For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ." (Phil. 3:20.)

Viewing the resurrection from another angle, affording the child of God much consolation and comfort in that it removes the fear of death, giving the assurance that death is like passing through a vestibule from the outside world into the church; we are passing through death into the sanctuary into mansions above which Christ has prepared for the saints.

It gives one courage to face death, as Jesus overcame His enemy by giving His life, the resurrection of Jesus surprised the Devil, he fell back in dismay, he was routed, his head was bruised. It is by dying that we overcome the enemy

for we shall rise again. Our motto should be, "Die to live and live to die."

1250 E. 3rd St.
Long Beach, Calif.

FOR THE MONITOR

Great Bend is in the center of Kansas and is in the center of the United States, also it is in the heart of the wheat belt.

We have a good farming country for wheat, corn, alfalfa and other crops.

There are five members at this place and we are looking forward to the time in the near future, (the Lord willing) when Bro. L. I. Moss and family of McClave, Colo., will move into our midst, which will add five more to our number, making a total of ten members for Great Bend.

We welcome them, and it is also our desire and prayer that others may see fit to investigate our country and come help us in the Lord's vineyard.

At present we hold our membership in the Quinter church, 125 miles northwest of here. Our family has been driving to that place for worship for over

three years.

We ask an interest in the prayers of all the brethren and sisters, that the Lord will send us laborers to help us.

And may we all contend for the faith which was once delivered unto the saints.

We are glad to have with us at this time two young sisters of the Quinter church, Sister Sadie Kesler and Sister Ruby Flora.

We would be glad to correspond with any one desiring to change locations.

Wm. Root,
Great Bend, Kan.

NOTICE

In April 1st Monitor we stated that H. M. Reed was an elder in the church. This was an error. The correct name is Roscoe Q. Reed, R. 4, Box 445, Roanoke, Va.

Two other names omitted are W. H. Demuth, R. 4, Box 308, Waynesboro, Pa., Elder, and Jonas Broadwater, Barton, Md., minister.

Editor.

ANNUAL MEETING PROGRAM

Sunday morning, June 2nd, Bible School at 9:30 followed by preaching. Preaching also at 2 p. m. and evening services at 7 p. m.

Monday, June 3rd, Standing

committee meets at 9:30 a. m. Preaching services at appointed times Monday and Tuesday. Business session on Wednesday.

Plan to attend these services now and be on hand to enjoy these various sessions. If you cannot come, may we have your prayers that the Holy Spirit may direct us.

D. W. Hostetler.

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NEWS ITEMS

ENGLEWOOD, OHIO

The church at this place met in regular quarterly council March 23, 1935. Our Elder J. P. Robbins was in charge and we had a pleasant and profitable meeting.

Brethren J. P. Robbins and L. W. Beery were elected delegates to District Meeting and the alternates are A. J. Brumbaugh and O. E. Heisey.

It was decided to have a two weeks' meeting sometime this fall.

Elder T. C. Ecker and wife stopped over with us for a few days on their return from the West. We enjoyed this visit very much. Bro. Ecker preached for us both morning and evening on the Sunday they were with us and his messages were interesting and uplifting.

Our work at this place is moving along nicely with interesting and well attended services.

A. J. Brumbaugh.

YALE, IOWA

We, the Coon River Dunkard

Brethren met in Panora at Bro. Wm. Roger's March 30th for spring council. Meeting opened with singing, reading of scripture and prayer. Brother Roscoe Royer of Dallas Center, our Elder being our Moderator.

Very little business came before the meeting. Our love feast will be May 25th and 26th in our Yale house.

If any of our brethren are coming from the west on their way to conference please stop with us.

Bro. J. C. Barcus.

MT. DALE, MD.

The Mt. Dale Dunkard Brethren met in regular council meeting March 9th with Elder A. B. Rice in charge.

The business of the church was transacted with a fine Christian spirit prevailing throughout the meeting.

Bro. E. L. Moser and Bro. S. P. Rice will represent us as delegates at District meeting this year. Sunday School officers were elected with the writer as superintendent and S. P. Rice, assistant.

Our love feast will be held April 27th at 1:30 p. m., to which we extend a hearty invitation to all to come and be with us.

Joshua A. L. Rice.

ELDORADO, OHIO

The Eldorado Dunkard Brethren met for their regular quarterly council March 9th, with our Elder Bro. Lawrence Krieder present. Bro. Harry Bowser read from the 4th chapte of Ephesians.

The work of the church was taken

care of in a brotherly way, and in consideration of District meeting the Plainview brethren have kindly offered their assistance in preparation and during the meeting, therefore a number of them were present at this council.

May God bless our work at this place, and we ask an interest in the prayers of the church in behalf of our Sister Parker, who is poorly at this writing.

Pearl Troutwine.

MECHANICSBURG, PA.

The Mechanicsburg, Pa., Dunkard Brethren church held their spring council on the evening of March 23th. All business was transacted in a pleasant way. Our spring love feast will be held on Saturday and Sunday, May 11th and 12th beginning on Saturday at 10 o'clock in the forenoon, to which all brethren and sisters are invited, especially the ministering brethren. We are hoping this year to live nearer to God and farther from the world.

Remember us in your prayers.

Sister Ruth V. Lebo.

NORTH CANTON, OHIO

The Orion Dunkard Brethren congregation plans to hold an all day love feast Saturday, June 1, 1935. We urge all who can to join us and help to make this a spiritual meeting.

We welcome Bro. Clarence Hilty back to our membership after having spent nearly 2 years in Indiana.

We are sorry that Brother and Sister Johnson are planning to

move to northern Michigan. May the Holy Spirit go with them and guide them to strengthen the Dunkard Brethren faith in Michigan.

May you remember us in your prayers that we may grow in strength and unity also that our many physical sick may be healed.

Howard Surbey.

DALLAS CENTER, IOWA

The Dallas Center Dunkard Brethren congregation met for regular quarterly council Friday, March 8, 1935.

The song for opening was "A Charge to Keep I Have."

Devotional services were led by Bro. John Hawbaker reading II Cor. 6, and prayer. The minutes of the previous meeting were read and accepted.

Some business which was left from the last council was attended to. The report of the visiting brethren was given that all were in union and fellowship. Our Elder Bro. Royer, who was alone on the ministerial committee, asked for help. Bro. John Hawbaker was elected for 5 years as helper.

Closing song No. 395; prayer by Bro. Fritz.

We appreciated very much the coming of our brethren from Kansas, Bro. Jamison and son, Newton, and Bro. Williams. On Sunday morning, February 24th Bro. Jamison gave us a very interesting message on that of "Temptation." (Heb. 2:18) "For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." Surely in these days there are many things in the world to induce men to sin, tempta-

tions which are easy to entrap, if we are not careful. Surely the scripture is true where Paul speaks in II Tim. 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If the school student desires to have his studies clear in his mind his duty is to study. The child of God is the same way. God will reveal His word to the one who does honest searching and studying. By the knowledge we have of the word the better we are prepared to overcome temptation.

Bro. W. H. Kinney and wife of Des Moines, Ia., were with us a few days over our council. We are glad Bro. Kinney could be with us again, as he has had a minor operation, but now is up and around again.

Sunday morning, March 17th we were left alone without a minister, our Elder, Bro. Royer filled an appointment in the Coon River congregation and Bro. Hawbaker could not be present on account of his wife being sick, so the three deacon brethren took charge of the morning services.

In these sinful days, the soon coming close of this dispensation let us do as the word teaches, "Prove all things, hold fast to that which is good."

C. R. Gehr, Cor.

NOTICE

The Quinter church has decided to hold their love feast on May 25. All day meeting on Saturday and communion in the evening. Also meeting on Sunday. We desire all to be with us that possibly can.

Should there be any coming from the west attending Annual Meeting,

we insist that you stop with us for this meeting, your presence will be appreciated.

Sister O. T. Jamison, Cor.

OBITUARY

Bro. Charles W. Grossnickle, a well known retired farmer, died suddenly of a heart attack March 29th, aged 76 years, 3 months and 20 days at his home at Ellerton.

He was the son of the late Martin and Salina Grossnickle and is survived by his wife, Clara B. (Leatherman) Grossnickle, one daughter, Mrs. Russell Wiles of near Middletown, Md.; three sons, Herbert and George of Ellerton, Roy W. Myersville, Md.; two sisters, Mrs. Lee Gaver, Middletown, Md., Mrs. Effie Gaver, Ellerton; two brothers, John B. Grossnickle of North Manchester, Ind., Harry M. Grossnickle, Highland. A host of other relatives, neighbors and friends also survive to mourn his departure.

Bro. Grossnickle was of a friendly disposition. He was isolated from the brethren of his choice. If I mistake not he was a subscriber of the Monitor since it was first published and learning of the organization of the Waynesboro congregation he became interested and united with the church by baptism about four years ago.

Bro. Grossnickle had been in failing health for some time. He realizing that his earthly tabernacle sooner or later would dissolve and that he would go the way of all flesh. He some time ago had made a request to Eld. D. S. Flohr that he should preach his funeral and had selected for him a text.

Services were held Sunday afternoon, March 31st from the meet-

ing house of the Church of The Brethren of Middletown Valley in charge of Eld. D. S. Flohr, assisted at the home by Eld. L. B. Flohr, at the church by Eld. Irvin Stottlemeyer.

Interment was made in the cemetery adjoining the church.

One of these days will the heart aches leave us,

One of these days will the burden drop;

Never again shall a hope deceive us,
Never again wil our progress stop.

Freed from the blight of the vain endeavor,

Winged with the heart of immortal life.

One of these days we shall quit forever,

All that is vexing in earthly life.

Mae Tharp.

PRAYER FOR GENERAL PEACE

Matt. 6:10

Thy footsteps, Lord, with joy we trace,

And mark the conquests of Thy grace;

Complete the work Thou hast begun,

And let Thy will on earth be done.

O, show Thyself the Prince of Peace,
Command the din of war to cease;;

O, bid contending nations rest,
And love prevade each human breast.

Then peace shall lift her balmy wings,

Glad plenty laugh, the valleys sing;

Reviving commerce lift her head,

And want, and woe, and hate be fled.

Thou good, and wise, and righteous
 Lord,
 All move subservient to Thy word;
 O, soon let every nation prove
 The perfect joy of Christian love.
 Selected.

PERHAPS TODAY

Perhaps today our Lord will come,
 To bear us to our much loved home;
 Before the evening shadows fall,
 May sound the longed-for Clarion
 call;

Then out of sorrow, tears and strife,
 We'll rise to realms of joy and life.

Perhaps today will be the last,
 And time shall be forever past.
 Our light affliction will be o'er,
 Then glory! glory! evermore!
 These days of toil and pain will
 cease,
 And faithful workers rest in peace.

Perhaps today mine eyes shall see
 The Lamb of God who died for me;
 Oh, nothing else will matter then,
 If unto him I've faithful been,
 Live for that day, O soul of mine,
 And joy eternal shall be thine.

Selected, Sister Ruth V. Lebo,
 Carlisle, Pa.

SERVE THE LORD

Whatsoever thy hand findeth to
 do, do it with thy might; for there
 is no work, nor device, nor knowl-
 edge, nor wisdom in the grave
 whither thou goest. (Eccl. 9:10.)

Life is the time to serve the Lord,
 The time to insure the great reward
 And while the light holds out to
 burn,
 O, hasten, sinner, to return!

Life is the hour that God has given,
 To escape from hell and fly to
 heaven;

The day of grace when mortals may
 Secure the blessings of the day.

The living know that they must die,
 Beneath the clods their dust must
 lie;

Then have no share in all that's
 done

Beneath the circle of the sun.

Then what my thoughts design to
 do

My hands, with all your might
 pursue;

Since no device nor work is found,
 Nor faith, nor hope, beneath the
 ground.

There are no acts of pardon passed
 In the cold grave to which we
 haste;

O may we all receive Thy grace,
 And see with joy Thy shining face.
 Selected.

THE SOLEMNITY OF DEATH

Oh! how solemn will be
 that hour when we must
 struggle with the last dread
 enemy, Death! The death-
 rattle is in the throat—we
 can scarce articulate—we
 try to speak; the death-
 glaze is on the eye: Death
 hath put his finger on those
 windows of the body, and
 shut out the light for ever;
 the hands well-nigh refuse
 to lift themselves, and there
 we are, close to the borders
 of the grave! Ah! that

moment, when the spirit sees its destiny; that solemn moment of all moments the most solemn, when the soul looks through the bars of the cage, upon the world to come! No, I cannot tell you how the spirit feels, if it be an ungodly spirit, when it sees a fiery throne of judgment, and hears the thunder of Almighty wrath, while there is but a moment between it and hell. I cannot picture to you what must be the fright which men feel, when they realize what they often heard of—the worm that dieth not, and the fire unquenchable!

Selected.

THE BIBLE

The Bible is the Word of God expressed in mind.

The Bible is not man's speculation about God, but God's revelation of Himself to man.

The Bible is proved to be the sure Word of God not only by the life, death and glorious resurrection of our Lord Jesus Christ, but also by the makeup and work of the Book itself.

The Bible is a window in this prison world through which we may look into

eternity.

The Bible not only teaches charity but also justice.

The Bible is a book of conditions, and our salvation is on conditions, if we will be saved we must meet the conditions.

The Bible never fails; if there is failure it is you and not the Bible.

The Bible brings conviction, conviction bring conversion and conversion bring Christian workers.

No book ever has or ever will maintain the identity of the Bible.

If you are looking for real pointers and hand-boards along life's pathway, you will find more of them in the Bible than in any other book.

There is an economy that is neither wise or right. It is to economize the Bible.

You cannot warm your heart on the Bible and refuse its light on your way.

There is not much use to try to master the Bible unless you let its truths master you.

True faith believes that the Bible is a divine revelation from God to man.

You have your Bible and your knees; use them to

God's glory, for they are an essential equipment to work out your salvation.

Man has no choice to make what part of the Bible he wants to believe and which he will reject—all is inspired.

Surely it is great folly to turn away from the tested testimonials of the Bible and accept the untested suppositions of fallen men.

Let us as members of our beloved church which stands for the "all things," go forward upholding the church, its Bible and its Christ.

FOR COURAGE TO PLAY THE GAME

When the game is going against me and there seems little chance to win, when there is a whole half to be played and I'm faint and sick at heart, then I pray, Divine Comrad for strength to play the game!

I want to take life as a game and play it fair and hard. To do this I need some strong leader, so I pray Thou wilt always be with me. When I am a coward or tired or baffled, give me the sense that Thou art by my side, telling me how to plan my way and

giving me the courage to keep on. Be with me in the contest of today and through all life's course.

Selected, Ralph Frantz,
Rotary Home,
Indianapolis, Ind.

ARE YOU SAVED?

What must I do to be saved? "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:30-31.)

On every side one hears professors saying, we can't be certain as to whether we are saved. One goes so far as to say that anyone that says he is saved, he is sure that man is not saved. Even in the face of this I want to say that it was always my conviction that one can know. Just as strongly will I reverse the words of this doubting professor and say: If one says he don't know, it is only saying in other words that he is not saved.

We believe that God is a forgiver of sins. We know that the reason God forgives us our debts is because Jesus paid it (them) all. Then He says if we believe on Him (Jesus) we shall be saved. Is that too much, too wonderful, too believe?

Don't say you can't believe God means it is plain and strong as it seems for His word says that "He that believeth not God has made Him a liar," (I John 5:10.) And no one wants to say such a thing. Well might it be said of us as Jesus said to His disciples, "How is it that ye have no faith?" (Mark 4:40.)

But folks say how can I be sure I am saved? Why I am not sinless, I sin every day. Yes God says, "We all have sinned and come short of the glory of God." It is true we strive to live as free from sin as we can, but with all of our trying "our own righteousness is as filthy rags." "The blood of Jesus Christ His Son cleanseth us from all sin." Once for all? No! But daily, hourly. I once heard a brother illustrate it something like this: When we get dust or dirt of any kind in our eye the tear is provided to cleanse and wash it away. Just so with the blood of the Savior. Daily we sin, daily we confess and beg forgiveness and His blood cleanseth us. We are not saved "by works of righteousness which we have done, but according to His mercy He saved us by

the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5.) If we say we have no sin we deceive ourselves, but if we confess our sins He is faithful and just to forgive us our sins. (I John 1:8-10.)

Why do we doubt when He has so plainly promised us eternal life? "And this is the promise that He hath promised even eternal life." (I John 2:25.) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: for He is faithful that promised." (Heb. 10:22-23.)

Paul was persuaded that a crown awaited him. For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

R. S.

THE OLD TIME RELIGION

The old time religion is good for all. It tells me what I must do to gain a home in heaven. Come, let

us start the gold old way to heaven. "Thus saith the Lord. Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

What more do we want than rest for our souls when we are done here in this world of sorrow? It makes us love everybody. It saved our fathers long ago. It was good for Daniel in the lion's den. It was good for the three Hebrew children in the fiery furnace; for their faith was in the good old way to heaven. It was good for Paul and Silas in prison.

Oh, think of the old time religion that is so good for us all! It will do when we are dying and take us home to heaven which is better than all this world's goods piled up. Jesus says he is "the Way, the Truth, and the Life"—the way to heaven—the good old way home, there to meet our loved ones who have gone on before. They may be looking and waiting for us. We hope to meet them over there, by staying by the old time religion.

David said he would

rather be a doorkeeper in the house of his God than dwell in the tents of the wicked. Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." We know we cannot stay here long, let us think over it and start for heaven on the good old way by the old time religion.

Selected by
Sister Ruth V. Lebo,
R. 1, Carlisle, Pa.

FEET WASHING

Jennie Helm

Jesus having waited till "His hour was come when He should depart out of this world unto the Father" being "our passover sacrificed for us" and knowing that "all authority" was given into His hands He instituted the supper for the new covenant which was to take the place of the passover of the old.

"Ye shall keep it a feast to Jehovah throughout your generation; ye shall keep it a feast by an ordinance forever." (Ex. 12:14.) Feet washing, a rite of purification in preparation for the Lord's supper is commanded by our Lord. Christ having

all power in heaven and on earth is the highest authority the church can have. "If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet." (Jno. 13:14.)

A sacred ordinance for believers only; the command was given only to those who own Him as their Lord and Master. (John 13:13.) In the example which Jesus gave He and the disciples alone engaged in it. To take a sacred symbol and make it a matter of common custom is dangerous. Nadab and Abihu substituted common fire for the fire from off the altar and perished.

"If ye love Me keep My commandments." Obedience is proof of our love. He not only commanded, but gave the example, "I have given you an example that ye should do as I have done to you." (Jno. 13:15.)

Example in the original language means symbol, pattern, etc. Paul in Heb. 8:5 says, "See that you make all things according to the pattern." The tabernacle was a type of Christ; it was a serious matter to change anything in its construction,

likewise to change the example of Jesus is a very serious matter. A symbol of cleansing, as baptism is an outward symbol of inward cleansing, likewise feet washing always represents cleansing. "He that is washed needeth not save to wash his feet," so we being once baptized, need not be baptized again, but we do need this symbol of cleansing from the sins committed after baptism; this cleaning is by the blood of Christ, the important part is not to wash one another's feet but to be washed by the Lord, to partake of the communion which is the Holy of Holies in the church. It is absolutely necessary to be cleansed from all sin.

Under the law the priests were to bathe their hands and feet before entering the tabernacle. Communion with our Lord requires careful preparation. How can we partake of the communion without the preparation of which Jesus gave the pattern?

The penalty: "If I wash thee not thou hast no part with Me." (Jno. 13:8.) Any priest who dared to enter the tabernacle without first washing his hands and feet

at the laver, the penalty was death. (Ex. 30:20.) The same penalty for anyone who partook of the passover without first purifying by bathing. (Nu. 9:6-13.)

Should not this give us the meaning of what Jesus said to Peter, not physical death but eternal separation. "He that eateth and drinketh unworthly eateth and drinketh damnation to himself. (I Cor. 11-29.)

The reward: "If ye know these things happy are ye if ye do them." Not separation but to be with Him throughout the endless ages of eternity.

Asland, Ohio.

NONRESISTANCE

There are four words written by the finger of God in unerasable lines on a table of stone, which stand as mighty warning to keep souls from dashing over the precipice of murder and destruction. The words, "Thou Shalt Not Kill" were written for every person on earth. "Thou shalt not kill" means to say to us that God is the author of Life and we have no right to destroy it.

There are two ways of

killing, the one is with the sword, and the other is with the tongue. Both are wicked and exceedingly sinful. The man who wilfully destroys his neighbor's reputation or business is a wicked sinner and a killer, just as well as the man who uses the sword, bayonet, or rifle.

"Vengeance is mine. I will repay, saith the Lord." (Rom. 12:19.) To eke out vengeance with the sword or the tongue creates a murderous feeling in a man's heart, even anger without a cause, against a brother, is placed in the catalog of murder. (I Jno. 3:15.)

God can and will avenge the wrongs that men have comitted against us. God can do this without sin, but we cannot. Then again, as God so often tells us, we (God's children) have a more "excellent" way. "But I say unto you, love your enemies, bless them that curse you, . . . and pray for them which despitefully use you, and persecute you." (Matt. 5:44.) How beautiful are these words and how far removed from any feeling of enmity or revenge. Paul, that great master

apostle, adds his testimony by saying, "If thine enemy hunger, feed him; if he thirst, give him drink."

Dear Christians, may we conquer—not with sword or tongue, not with rifle or bayonet; but with love that sends us out to battle with bread and water, prayer and fasting, kindness and good will.

"But I say unto you, love your enemies."

—Selected.

A SPIRITUAL TREASURE

A man in the state of New Jersey fell heir to a large family Bible in the year 1874. His aunt, who had died, left this instruction in her will: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just, lawful debts are paid."

The estate amounted to only a few hundred dollars, which soon vanished and the Bible was laid on a shelf, where it lay for thirty-five years, unappreciated, unopened. The gentleman became poverty-stricken, and in his old age decided to go to his son's home to spend

the remaining years of his life.

In packing his trunk for the journey, he had occasion to get down the family Bible. As he leafed it through, he found hidden among its leaves \$5,000 in bank notes. All these thirty-five years they had lain hidden between its covers, and he had lived in want and distress!

There may not be bank notes hidden away in our Bibles, but there are treasures within the covers which money cannot buy. Shall we live in spiritual feebleness and want, and then, at the end of life's journey or in old age, perhaps, find that we had vast treasures at our command which have lain unused, neglected? Shall we not take the Bible from its resting place each day and leaf it through, searching for the treasures which have been left there for you and for me?—Selected.

It is not surprising that people want to show the baby and to talk about it, for it is the best thing in the world.—S. S. Coffman.

The wise questions himself; the fool, others.

THE JOY OF THE LORD

Joy is the highest attainment of life. It comes of perfect living and is marred by imperfection. It is music without a discord, motion without a trace of friction, pleasure unalloyed.

Happiness is the greatest paradox of nature. It can grow in any soil, live under any conditions. It defies environment, comes from within, is the revelation of the depth of the inner life as light and heat proclaim the sun from which they radiate. Happiness consists not of having but of being, not of possessing but of enjoying; it is the warm glow of a heart that is at peace with the Lord.

Joy is deeper than happiness. It is the outcome of good happenings or favorable circumstances. It wells up in the heart, a fountain which never fails. Happiness laughs when the sun shines, but grows sad when clouds gather. Joy sings on in all weather and in all experiences.—Selected.

DIRT

This has been said to be something out of its natural

place. We look upon a well cultivated field, hardly, a weed to be seen. We exclaim, "How clean this field looks." But let some of this clean soil get on the floor or walls of our dwellings, and we call it "dirt." We look with admiration upon the curling smoke that rises from our chimneys on snowy, frosty mornings, or that comes from the smoke-stack of some factories. But let the grime from this smoke get into people's living rooms or clothes or faces, and we call it "dirt."

In these illustrations we may find food for meditation that may be profitable to our own lives. Everything out of place become "dirt" and besmirches our lives. You may apply this to tobacco, to foul language, to impure thoughts, to alcoholic drinks, to gay clothing, to paint and powder on the face, to anything not needful for health or comfort. The more completely you will keep such things as these out of your system, the cleaner will be your life.

It's not doing the thing we like to do; but liking the thing we have to do that makes life blessed.—Anon.

SUNDAY SCHOOL LESSONS

- Apr. 7—Jacob and Esau Meet in Peace. Gen. 33:1-15.
- Apr. 14—Joseph's Dreams and Their Effect on His Brethren. Gen. 37:1-28. (
- Apr. 21—Joseph Blessed in Prison. Gen. 39:21 to 40:23.
- Apr. 28—Joseph Made Ruler of Egypt. Gen. 41:1-45.
- May 5—Joseph's Brethren Accused and Tested. Gen. 42:1-23.
- May 12—Joseph Loves His Brethren. Gen. 45:1-28.
- May 19—Joseph Presents His Father and Brethren to Pharaoh. Gen. 47:1-12.
- May 26—Pharaoh's cruelty to God's People. Exod. 1:1-22.
- June 2—Moses Born and Miraculously Spared. Exod. 2:1-15.
- June 9—God Appears to Moses in the Burning Bush. Exod. 3:1-22.
- June 16—Pharaoh and the First Plague. Exod. 7:1-25.
- June 23—The Passover Instituted. Exod. 12:1-36.
- June 30—Review. The Divine Hand Overruling the Affairs of God's People. Gen. 33 to Exod. 12.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Solomon's Wise Choice. I Kings 3:5-15.
- Apr. 14—Solomon Builds the Temple. I Kings 6:1-38.
- Apr. 21—Solomon Prays for God's House and God's People. I Kings 8:22-54.
- Apr. 28—The Queen of Sheba Visits Solomon. I Kings 10:1-23.
- May 5—King Solomon Worships Idols. I Kings 11:1-13.
- May 12—Rehoboam Refuses the Counsel of the Old Men. I Kings 12:1-15.

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- June 16—How Wicked Ahab Takes Naboth's Vineyard. I Kings 21:1-16.
- June 23—Elijah Taken Up to Heaven. II Kings 2:1-11.
- June 30—Review—Some Old Testament Characters and What They Did. I Kings 3 to II Kings 2.

BIBLE MONITOR

VOL XIII

May 15, 1935

No. 10

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

IMITATION RELIGION

In every line of endeavor in life one is continually confronted with imitation. It stands out as one of the arts of the modern scientific and inventive age and there is hardly anything of value to men but what something has been invented to take its place. Many of these imitations are very useful but most of them fall far short of the genuine when it comes to durability.

Many of these imitations have a good appearance but they are usually less expensive and for this reason there is a good demand for them. Although many of these products are very cleverly made there are always ways of distinguishing them from the genuine. It often pays one well to secure the genuine even

though the original cost may be greater.

This is especially true when it comes to spiritual matters, for in this too are we confronted with many imitations. It cannot be otherwise under existing conditions. We are told in Ephesians 4:45, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." This is speaking of the genuine religion of Jesus Christ and this we should be vitally interested in.

With conditions as they now are in professed Christianity we are all aware of the fact that there are many Lords, many faiths and many baptisms proclaimed before the world. According to the foregoing reference there must be a great amount of imitation religion

in the day in which we live.

In this too we notice that many of the imitations have a very good appearance (especially to the carnal eye), many of them are very inexpensive (no sacrifice, no self-denial, no restraint and no cross bearing) and this type is very well received and supported by the masses.

It will also be noticed that many these imitations in religion are very cleverly patterned after the genuine. In spite of this however we need not be deceived, as we have a means at our command whereby the soundness of any system of religion can be determined; namely by comparing it with the word of the New Testament as given us by Jesus our Lord.

Genuine religion is that which gets its origin from above, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

Genuine religion accepts Christ as the Savior of a lost and sin cursed world.

The religion of Jesus Christ regenerates men and

makes of them new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," (II Cor. 5:17.) The genuine religion then, begets spiritual life to those who obey the written word in faith believing. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John 6:63.)

Genuine religion not only consists in accepting the word of Christ but also in "continuing therein;" "Then said Jesus to those Jews which believed on Him, if ye continue in My word, then are ye my disciples indeed." (John 8:31.)

Continuing in the word of Christ indicates the keeping and observance of the commandments, statutes and ordinances as given us in the New Testament, the most of which have been cast aside by the many popular imitations in religion. Jesus said, "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14:21.) "But whoso keepeth His word, in Him verily

is the love of God perfected: take part in any other government hereby know we that we program which is are in him." (I John 2:5.) contrary to the gospel.

From these passages of scripture it will be no hard matter for us to determine if the religion that we have is the genuine or if it is just an empty imitation. Answer by District Meeting: We feel the need of a ruling covering this whole question of the NRA, and ask Annual Meeting of 1935 to give us such a ruling.

In our investigation along this line should we discover that we have been deceived by one of these many modern imitations it would be wise indeed, at any cost to cast the imitation aside and accept the genuine. No. 2 We the Plevna congregation ask Annual Conference of 1935 through District Conference to state whether the use of tobacco by members of the church is made a test of fellowship. Polity, page 14, section 6.

Any system of religion that is not in harmony with the teachings of Christ is an imitation and will not profit one in the end. Answer: We grant the Plevna church their request and send the paper to Annual Meeting.

Jesus said, "Why call ye Me, Lord, Lord, and do not the things which I say." (Luke 6:46.) No. 3. We the Plevna congregation ask Annual Conference of 1935 through District Conference to state whether or not our Church Manual has been accepted by Annual Conference; if not, why not?

BUSINESS FOR ANNUAL MEETING

Queries:

No. 1 We the Plevna congregation ask Annual Conference of 1935 through District Conference, to so decide that no member of the Dunkard Brethren Church shall be permitted to sign up on the corn and hog reduction program, or

Answer: We ask Annual Meeting to either approve or disapprove the Manual. Passed to Annual Meeting.

Queries:

No. 1. We, the Brushy Run congregation ask Annual Meeting of 1935 through District Meeting to so decide that our sisters prayer covering (or veiling)

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Ezra L. Beery, Union, Ohio, Associate Editor.

be enlarged so as to more fully conform in size to nature's covering, the hair.

Answer: Request granted, passed by Annual Meeting.

No. 2. We, the Northern Lancaster County congregation ask Annual Meeting of 1935 through District Meeting, to so decide that no individual or congregation shall question the qualifications of a member or members of a committee sent by a higher authority to labor with them; but shall receive them in brotherly love and honor the official position in which they labor.

Passed to Annual Meeting.

No. 3. Vienna congregation, First District, Dunkard Brethren church, asks District Meeting of 1934 to ask Annual Meeting of 1935 to decide that Section 4 page 19 polity booklet be changed to read "Decisions made by General Conference shall be fully respected by the churches until they shall be made void by the same authority."

Answer: Request granted. Passed to Annual Meeting.

No. 4. Vienna congregation, First District, asks Annual Meeting, through District Meeting to repeal Section 6, page 20, Polity booklet, and that the remaining sections be renumbered accordingly.

Answer: Request granted. Sent to Annual Meeting.

No. 5. Vienna congregation, First District asks Annual Meeting through District Meeting of 1935 to decide whether it is proper and right to allow possible complaints or charges against a member to go without attention until they change location and ask for a letter of membership and then to bring such matters up as reasons why a letter should not be granted.

Answer: It is not proper to do so.

Sent to Annual Meeting.

No. 6. We, the Walnut Grove congregation petition Annual Meeting through District Meeting to so decide that we as a Dunkard Brethren church do not ask members of other denominations to take part in our services. This will not debar any one from taking part in funeral services when requested by the friends.

Answer by District Meeting: The Dunkard Brethren shall not ask or invite any member or officials of other denomination to lead in prayer, teach or preach at our services.

Passed to Annual Meeting.

No. 7. The Vienna congregation, First District, asks Annual Meeting, through District Meeting to give details as to the application of the divorce decision, including the matter of divorced brethren holding office.

Answer by District Meeting: We ask Annual Meeting of 1935 to give the details and application of the present decision on divorce and remarriage.

Sent to Annual Meeting.

No. 8. We, the Northern Lancaster county church ask Annual Meeting of 1935 through District Meeting, to reconsider Section 4, Page 30 in our Polity Booklet, also paragraph b at bottom of 2nd page of the 1929 Annual Meeting Minutes.

Answer of District Meeting. Elders shall be tried by a committee of three elders, as shall be provided for in advance by the District Elders' Meeting. The following shall be the method of procedure: Where an elder persists in a course not in harmony with the usages and general order of the brotherhood as defined by Annual Meeting, he shall have a fair trial before the church where his membership is held. If he refuses to be tried, or persists in being insubordinate when tried, they shall, whether favored by a majority of the church or not, depose him from office, and if need be, relieve him of membership, and such action shall be respected by all the churches until it is overruled by a committee from Annual Meeting, or until he is reinstated by a majority of the church where his membership is

held, favored also by a majority of the Elders of the District.

It is to be understood in this connection that the Elders, having the oversight of the Brotherhood at large (par. 3, page 23, polity booklet), have full authority, when acting as Standing Committee, to send committees on their own initiative or otherwise, whenever they deem that the welfare of the Brotherhood requires it, and the authority of a committee when so sent extends even to the hearing of charges against Elders and action thereon.

Sent to Annual Meeting.

CALL FOR CONFERENCE

Since the churches in district No. 3 are so far apart, by mutual consent we all agreed not to have our District meeting last fall. Since that time we have written to all the churches of the district and all have agreed to put in a call for the 1936 General conference to be held in this district.

Signed by the officers of our last District Meeting:

L. I. Moss, Moderator.

Marion Roesch, Writing Clerk.

Bro. Fiscel, deceased, was Reading Clerk.

REPENTANCE

J. H. Beer

The beginning of the gospel of Jesus Christ, the Son of God, John the Baptist began his work in the wilderness, and preached the baptism of repentance for the remission of sins. (Mark 1:1-4.) John required fruits meet for repentance. May I say one who has not repented is no proper person for Christian baptism. Many persons are coaxed into the church without any evidence of repentance. Whole Sunday school classes, accessions and members are the main thing. (Acts 17:30.) And the times of this ignorance God winked at; but now commandeth all men everywhere to repent. Now, after that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:14-15.)

Gospel repentance re-

quires a true belief in the gospel of Christ. Jesus upbraided the cities wherein most of His mighty works were done, because they repented not. Legal repentance arises from a fear of legal penalties and not sorrow for the wrong done. Repentance is not a joyous season.

The soul is empty and is preceded by conviction, our self will must be killed, but Godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. (II Co. 7:10.)

(Luke 24:47) Jesus said that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem, but they were to tarry in Jerusalem until they were endued with power from on high. The power to preach the gospel must come from above. A college education may be helpful if used aright, but Jesus did not advise His disciples to take a theological course to give them power before going to work. Jesus' reply to those who asked for a sign said to them, there be no sign given but the sign of Jonah, say-

ing the Ninivites would rise in judgment with this generation and condemn it, because they repented at the preaching of Jonah and behold a greater than Jonah is here.

What shall we do to be saved? (Acts 2:38.) Repent and be baptised everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost, for the promise is unto you and to your children and to them that are afar off.

Denton, Md.

A mean man is to be pitied, because he is meaner to himself than he can be to anybody else.

Philip saith unto Him, Lord, shew us the Father, and it sufficeth us.

SINCERITY

J. F. Britton

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleaven bread of sincerity and truth." (I Cor. 5:8.) We think we read and we talk a great deal about

sincerity. Hence, we might with profit, stop long enough to make an impartial and honest investigation, as to the precise meaning of the word sincerity.

According to Cruden's concordance, the word properly signifies "truth and uprightness, when the heart and tongue agree together." Sincerity is opposed to double-mindedness and deceit. Sincerity denotes an irrevocable degree of piety clothed in truth and virtue. But it is remarkable indeed, that thousands of good moral people are consoling and deceiving themselves with the delusive idea that if they are sincere in their faith, that is all that is required.

But who would assume to question and challenge the sincerity of the "Four hundred and fifty prophets of Baal, when they attested the sincerity of their faith in their idol gods, when they leaped upon the altar which was made," and they cried, "saying, O Baal, hear us, but there was no voice, nor any that answered. And they leaped upon the altar which was made, and it came to pass at noon, that

Elijah mocked them, and said, cry aloud: for he is a God; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awakened. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." (I Kings 18.) The whole chapter should be read to get a correct idea, that all of their faith and sincerity in their idol god did not bring fire to consume their sacrifice.

The reader should note the contrast between the prayers of the four hundred and fifty prophets of Baal, and the prayer of Elijah. The four hundred and fifty prophets were crying vociferously and mightily to their idol god, "O Baal, hear us," but alas, alas, there was no response.

Therefore, "Elijah said unto all the people, come near unto me. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob. And with the stones he built an altar in the name of the Lord: and he made a trench about the altar; and he put the wood in order, and cut

the bullock in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the burnt sacrifice, and on the wood."

And Elijah told them to pour the water on the second and third time. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophent came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, the Lord, He is the God; the Lord, He is the God.' (I King 18:30-39.)

Thus we have two great and marvelous pictures and expositions on the word sincerity. One clothed in

ignorance, and embodied in unbelief, and qualified in false opinions. The other clothed in truth, and embodied in knowledge, and qualified in discretion and vital reverence.

Hence our text says, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth." The reader should note that the text is an urgent and sacred exhortation.

Those scriptures which embody what we call the ordinances are just as much "truth" as all other scriptures, and must be observed in "sincerity" "faith believing, as any other teaching.

Therefore it is logical and true, that when sincerity is qualified by truth and holiness, it becomes a spiritual attribute that yearns for "Heavenly things," and delights to sing—

O, For a heart to love my God!

A heart from sin set free;

A heart that always feels the blood,
So freely shed for me.

A heart resigned, submissive, meek,

My dear Redeemer's throne,

Where only Christ is heard to speak,

Where Jesus reigns alone.

When Jesus reigns supreme in our hearts and lives, then it will be that our sincerity will be true, genuine and right. Amen.
Vienna, Va.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 5

We have now completed our narratives of the apostles, so in this we will try, if the Lord will, to give some of the incidents of the lives of some of their coadjutors.

John Mark

The first we have any mention of him is in Acts 12:12. Here we learn that his mother's name was Mary. He was a disciple some time before this. Many early writers thought he was one of the seventy; that he was the man bearing the pitcher. (Mark 14:13.) That would then locate the upper room where Jesus ate His last supper with His disciples, at the same place where the disciples were praying when Peter was released from prison by the angel.

We infer from the scriptures that Mark was a cousin to Barnabus. He was active as an evangelist; went with Paul and Barnabus on Paul's first missionary trip, but when they got as far as Asia Minor, where he for some cause left them and returned; but on Paul's second missionary journey Barnabus wanted to take Mark along, Paul refused to do so. So Paul took Silas and Barnabus took Mark and sailed for Cyprus. Paul and Peter both speak well of Mark. (See II Tim. 4:11, Philemon, 24, I Peter 5:13.)

We have it, by writers early in the second century that Mark was very active and accompanied Peter on different missionary trips, and supposed to have wrote The Gospel according to Mark, under the supervision of Peter. The date of the writing of his gospel is considered to have been A. D. 64.

Some early historians say that Mark preached the gospel in Egypt, and that he founded the church at Alexandria and that soon after was martyred there by being beaten to death.

Luke

By some writers, it is be-

lieved that Luke was a Jew by birth, born at Antioch, Syria, and was an early convert to Christianity. Some even think that he was one of the seventy disciples. It is worthy to mention that he is the only evangelist who

mentions the commission given by Christ to the seventy. (Luke 10:1-20.) Some believe that he was the unnamed person that Christ overtook on the road to Emmaus, (Luke 24:13-35.) If the Lucins mentioned in Romans 16:21 was Luke, the evangelist, he was relative to Paul.

For many years Luke was a companion with Paul. He was with him in his voyage to Rome when he was taken there a prisoner. He had full knowledge of the things which he recorded in the Acts of the Apostles.

By some writers it is thought that Luke wrote the gospel according to Luke, while Paul was held a prisoner at Caesarea A. D. 60-62, and the Acts of the Apostles just before Paul was released at Rome, about A. D. 65.

Tradition says Luke returned from Rome, (after Paul was released from his first imprisonment), to

Macedonia and labored in the promulgating of the gospel that Jesus of Nazareth was the Christ, the Savior of the world. He lived to be quite aged and died a martyr, about A. D. 90.

Barnabas

Barnabas was a Levite. His Hebrew name was Joses. The apostles sur-named him Barnabus. He was an early convert to Christianity, probably on Pentecost, ten days after the ascension of the Lord. It is certain that Barnabus was well acquainted with Paul before he was converted, possibly that they were both students in the school of Gamaliel. At Paul's first visit to Jerusalem he was introduced to Peter by him.

Some of the persecuted at Jerusalem after the stoning of Stephen, went to Antioch, Syria, and preached Christ to the Grecians, and a great number believed and turned unto the Lord. When the church heard this, they sent Barnabus thither to strengthen those disciples. When he came and saw the grace of God shewed to those Gentiles he was glad

and exhorted them all, that with purpose of heart they would cleave unto the Lord. After Barnabas had been at Antioch sometime he went to Tarsus, where Paul resided at the time, and brought him to Antioch to help him in the promulgation of the gospel.

Before Paul started on his second missionary tour Barnabas and Paul disagree on taking Mark with them, Barnabas took Mark and sailed for his native home, Cyprus island. This is as far as the sacred scriptures record of the actions of this evangelist. However, it seems to be certain that he traveled in different parts of the world performing miracles and preaching that Jesus was the Christ, to Jews and Gentiles.

On his return to his home on Cyprus island, as his manner was he was preaching to his native countrymen, with great success.

Some unbelieving Jews followed him from Syria and Salamis, saw his success, fell upon him in the synagogue, dragged him out and stoned him to death. His cousin, John Mark, privately buried him.

There is a general Epistle

of Barnabas still extant. It is found in the Aprocrapha New Testament and considered by many men, both ancient and modern to have been written by the evangelist Barnabas, fellow laborer with Paul. Dr. Bernard, professor of Oxford, believed it to be genuine, and that it was read in the churches at Alexandria as canonical scriptures were. Dodwell supposed it to have been published before the Epistle of Jude, and the writings of second and third John.

This Epistle has fifteen chapters and seems to be addressed mostly to the Jewish brethren.

Timothy

Timothy was the son of a Greek, while his mother was a Jewess. His father died when he was quite young, and under the teaching of his mother and grandmother, he became acquainted with the scriptures from a child. He was a close companion of Paul, possibly suffered many things for his faith at the hands of persecutors.

The oldest church tradition we have is that Paul appointed Timothy the first

Bishop at Ephesus, a while before Paul's death. Here Timothy became associated with the Apostle John, and while John was banished on Patmos, Timothy was the bishop or "angel" addressed at Ephesus.

At one time Timothy openly rebuked the excesses of the Ephesians at a heathen feast, where upon those idolaters stoned him to death, and he was buried on the hill where now stands a church dedicated to his martyrdom.

Salida, Calif.

EASTER VICTORY?

Ida M. Helm

It appears that the world generally has not taken it seriously that God gave His only begotten Son to suffer and die that the human race doomed to eternal death might not perish, but have everlasting life by accepting Him and His plan of salvation.

People go to church and sing lustily, "Bring Forth the Royal Diadem and crown Him Lord of all." Then they go forth into the world and live godlessly, as though Jesus had never

lived, as though He had never died, as though they did not know that they have a never dying soul to save and fit it for the sky. We do well to celebrate Easter by singing from the heart praises to God. "Singing and making melody in our hearts to the Lord."

Easter is the festival of victorious living. A life that seemingly was overthrown in utter defeat, that was nailed to a cross, buried in a tomb, sealed with the authority of the governor, watched by Roman guards, came forth triumphant from the grave, conqueror of sin, death and the grave, and was proclaimed by angels to be alive forevermore. He suffered, bled and died but His cause triumphed.

Jesus speaking of Himself said, "I am come to seek and to save that which was lost." It was a joy to Him to reveal the love of God through suffering. Jesus suffered, His apostles suffer, Paul suffered, they suffered for the sake of hope of a glorious resurrection of the body in the likeness of Christ. Paul said, "From henceforth let no man trouble me; for I bear branded on my body the

marks of Jesus." (Gal. 6:17.)

Paul's teaching and preaching was not in accordance with the doctrine held by the Jewish Sanhedrin so they watched him and followed him everywhere, but the culmination of their vengeance was wrecked on him when he fearlessly preached the resurrection of the body from the dead. Wherever this doctrine was generally accepted it dealt a death blow to the doctrine of the Sadducees who denied the existence of angels and spirits, the immortality of the soul and the resurrection of the body. The Sadducees predominated in the Sanhedrin and they lashed themselves into fury against Paul and sought his life. Paul was beaten, scourged and stoned by the vengeful Jews. But there was no compromise with sin in Paul. So the Jews watched him and followed him wherever he went and stirred up the people against him. When he finally was bound with chains he said it was for the hope of Israel that he was bound.

Are we willing to suffer for Christ, to crucify self,

to bear our cross after our Lord and Master, that we may experience the joys of resurrection in his likeness? When a professed follower of the meek and holy Jesus so far forgets or ignores his or her covenant with God at baptism to forsake Satan with all his sinful and preñicious ways, to covenant with God in Christ Jesus to live faithful until death, then he or she readopts the foolish fashions and other sinful practices of this wicked world there is something radically wrong with their conversion.

Where are the marks of the Lord Jesus, the meek and lowly Lamb of God, in bodies foolishly bedecked with sinful fashions of the world, or with the slimy, putrid ooze of politics or other things of the sinful world clinging to them. If women or men would remember the crown of thorns on the holy, tender brow of Jesus when they are tempted to arrange their hair in a fashion unbecoming to a Christian, or bedeck their bodies with jewels or costly or gay apparel, or smoke a cigar or cigarette or pipe, or drink beer or attend a bridge party or

a dance, or a movie show or engage in any practice that is unbecoming to a follower of Christ, the hope of the world—if by faith they would see the crown of thorns surely they would refrain from the sinful indulgence.

The marks of the sufferings of the Lord Jesus were on His body even after His resurrection. Are we willing to crucify the old man with his sinful deeds? It was easy to see the crucifixion marks in Jesus risen body. So it must be with us at the resurrection of the just. We must be crucified to the world and the world to us in this life if we would come forth from the grave in His likeness. In our personal practices, our habits, our dealings with our fellowmen, our dress, in our deportment in general do we manifest the visible marks of the Lord Jesus? How about our conversation? Does it savor of the things of God or the things of this world?

Will we gain the Easter victory? will we bring forth the Royal Diadem, and crown Him Lord of all? Will we really?

R. 2, Ashland, Ohio.

THE NARROW PATH AND WHERE IT LEADS

What is that bright, resplendent fire?

See! A light breaks through the gloom;

'Tis the light of love and mercy.

Melting now this heart of stone.

Did I say stone? Oh no, 'tis not,
For the love of God tonight

Kindles every spark within me;

Now my heart is warm and light.

The narrow path that I am climbing

Leads through dark and slippery ways,

But the prize will be the brighter,
Having served through darksome days.

In that land beyond the azure

I'll behold My Father's face;

I'll rejoice, the trials over,

And be strengthened by the race.

Is life truly worth our suffering?

Is it good the race to run?

Will we truly share His glory

In that glorious, distant home?

From the drear and dusky regions

I am lifted by His grace,

Not by worth of mine, or merit,

To the realms so far in space.

By God's greatness, and His power

May the fallen ever rise;

From the barren fields of evil

To the realms beyond the skies.

All clothed in white, pure and spotless,

Shall the ransomed ever sing

Glory to God in the highest.

For Jesus, our blessed King.

Selected, C. M. Johns,

Neffsville, Pa.

* * * * *

NEWS ITEMS

* * * * *

BEREA, VA.

We, the brethren and sisters of the Berean congregation met in council March 23rd, with our Elder, Bro. Jacob Glick in charge.

The meeting was opened with singing, and prayer was led by Bro. J. A. Racer. Scripture reading was taken from the 3rd chapter of Colossians after which Bro. Racer gave us a short talk. The minutes of our last meeting were read and accepted.

All business was pleasantly disposed of. Every one of our little band of members enjoyed the blessed privilege of being present.

Bro. T. I. Bowman and Bro. J. A. Racer were appointed delegates to the District meeting.

Bro. L. B. Flohr of Vienna, Va., is expected to be with us in a series of meetings from May 12th to the 18th with a love feast at the close which will be Saturday, May 18th, to which all are invited.

Bettie Winegord,
Port Republic, Va.

OBITUARY

J. J. Wassam was born in Pennsylvania December 17, 1849, and died near Lowell, Ark., April 17, 1935, at 6 o'clock a. m., aged 85 years and 4 months, at the home of his daughter, Mrs. George Hay, one mile west of Lowell, Ark.

Funeral services were held at 2:30 Thursday afternoon at Silent Grove church northwest of Springdale, conducted by Rev. L. M. Balwin of The Church of The Brethren of

Decatur. Burial was in Silent Grove cemetery.

Mr. Wassam was born December 17, 1849 in Pennsylvania, but had lived in Benton county for the past five years.

Besides his daughter he is survived by four sons, C. F. Wassam of Hamilton, Kans., W. H. Wassam of Iand, Texas, T. L. Wassam of Chickasha, Okla., and J. H. Wassam of Panhandle, Texas. He is also survived by 19 grandchildren and 12 great grand children.

Mrs. Geo. Hay,
Lowell, Ark.

Addenda: Bro. Wassam was an active minister in the Church of The Brethren, about or near a half century. Four years ago he changed church relationship uniting with the Dunkard Brethren church and placing his membership with the congregation at Poplar Bluff, Mo.

B. E. Kesler.

OBITUARY

Sister Sarah M. Eisley beloved wife of the late John Eisley, died at her home December 6, 1934, aged 73 years.

She was survived by one daughter, Mrs. Chas. Matthews and two grandchildren. Sister Eisley was a faithful member of the Mechanicsburg church and was always at services when health permitted her to be there.

Funeral services were held in the church. Elder J. A. Miller and Rev. Weigel officiated. Burial was in the Mechanicsburg cemetery.

Sister Ruth V. Leba,
R. 1, Carlisle, Pa.

THE GREAT JUDGMENT MORNING

I dreamed that the great judgment
morning
Had dawned and the trumpet had
blown;

I dreamed that the nations had
gathered

To judgment before the white
throne.

From the throne came a bright
shining angel,

And stood on the land and the sea;
And swore with his hand raised to
heaven,

That time was no longer to be.

The rich man was there but his
money

Had melted and vanished away;
A pauper he stood in the judgment,
His debts were too heavy to pay.

The great man was there but his
greatness

When death came was left far be-
hind;

The angel that opened the records,
Not a trace of his greatness could
find.

The widow was there with the
orphans,

God heard and remembered their
cries

No sorrow in heaven forever;
God wiped all the tears from their
eyes.

The gambler was there and the
drunkard,

And the man that had sold them
the drink

With the people who gave him the
license,

Together in hell they did sink.

The moral man came to the judg-
ment,

But his self-righteous rags would
not do.

The men who had crucified Jesus
Had passed off as moral men too.
The soul that had put off salvation,
Not tonight, I'll get saved by and
by.

No time now to think of religion;
At last they had found time to die.

Sister Bernetta Eppeley.

DISCIPLESHIP

Have you and I today
Stood silent as with Christ, apart
from joy or fray

Of life, to see by faith his face;
To look, if but a moment, at its
grace,

And grow, by brief companionship,
more true,

More nerved to lead, to dare to do
For him at any cost? Have we to-
day

Found time, in thought, our hand
to lay

In his, and thus compare
His will with ours, and wear
The impress of his wish? Be sure
Such contact will endure

Throughout the day; will help us
walk erect

Through storm and flood; detect
Within the hidden life, sin's dross,
its stain;

Revive a thought of love for him
again;

Steady the steps which waver; help
us see

The footpath meant for you and me.
—Sorce unknown.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining
frame,

Their great Original proclaim.

—Joseph Addison.

GOD'S COMMANDS

For this is the love of God, that
we keep His commandments, and
His commandments are not
grievous. (I John 5:3.)

How gentle God's commands!

How kind his precepts are.

Come, cast your burdens on the
Lord,

And trust his constant care.

Beneath His watchful eye

His saints securely dwell;

That hand which bears creation up
Shall guard his children well.

Why should this anxious load

Press down your weary mind?

Haste to your heavenly Father's
throne,

And sweet refreshment find.

His goodness stands approved,

Unchanged from day to day;

I'll drop my burden at his feet,
And bear a song away.

—Selected.

THE WEARING OF THE BEARD

J. H. Longenecker

But who would venture
to speak on a subject so
unpopular? It takes one,
perchance, of the old school
who has not caught the fire
and the spirit of this pro-
gressive age. The ranks of
those who are advocates of
the beard are fast thinning
out, and it would seem, at
the rate we are going, that

the time is not far distant,
when the wearing of the
beard will belong to the
history of the past, and all
that the coming generations
will know of it, is what they
see, once in a while, looking
at the portraits on the walls
of their homes, or in some
historical work, where the
pictures of the fathers who
wore the beards, and lived
the simple life, can still be
seen.

Leading spirits in the
Brotherhood will tell us,
with an air of triumph, if
not of contempt: "There is
no scripture requiring the
wearing of the beard." The
same can be said of the nose,
the eyes, the ears and other
members of the body, but
under ordinary circum-
stances a prudent man would
not wish to remove any of
them, even though there is
no scripture that says:
"Thou shalt not." Men
would be quite unwilling to
shave their heads, even
though there is no direct,
"Thus saith the Lord," that
would prohibit them from
doing so. Of course, this
would be unpopular, while
the clean shaven face is
popular. This makes all the
difference in the world, with
the masses.

Years ago a man argued with one of our brethren against the wearing of the beard, and wound up by saying: "Well, anyhow, where do you have any scripture for wearing the beard?" Quick as a flash the reply came from the brother: "My beard grows without scripture: where do you have any scripture for shaving it off?" The answer did not come at the time and not since that time.

Artists, history, and prophecy, all agree in their testimony that Jesus Christ wore a beard (Isa 50:6). Since He is the Creator of all things and made man in His own image why should there be any desire to change this image? It would only be reasonable and becoming to the follower of Christ, to imitate his crucified Lord also in this, even though the world would have to be crucified unto him and he unto the world.

Imagine the shock and sadness of heart it would have caused, among the saints in their day if men like David E. Price, Enoch, Eby, Daniel Fry, John Wise, R. H. Miller, D. P. Sayler, James Quinter, D. L. Miller,

and a host of others, would have made their appearance at the Sunday morning services with clean-shaven faces. People would almost have thought that the stars were falling. In those years elders would have been instructed at Jericho for awhile. Thank God, such was not the case. Those were men of strong convictions, with a burning desire in their heart to follow their blessed Lord in the path of meekness and lowliness, to live in sweet submission to the will and counsels of the church. By their teachings and examples they led the way for the coming generations to follow. Shall their consecrated efforts be in vain? God forbid!

We are told that "Conference rulings do not necessarily mean that brethren are to wear a beard." How readest thou? We quote from Annual Meeting decision of 1911: "That the brethren wear their hair and beard in a plain and sanitary manner." (Page 212, late "Revised Minutes"). Could this decision be construed to mean that brethren may shave their heads? "I trow not." But if not, then, with what kind of a logic can it

be construed, that they may shave off their beards? How would the same form of language be understood, if applies to dress? That the brethren wear their garments in a plain and sanitary manner. Would any one dare to argue that this language does not necessarily mean that brethren shall wear clothing? Surely not—he would be laughed to scorn. Everybody would understand that the brethren, of course, wear clothing—the decision would simply tell how. Why not place the same construction on the same form of language, when applied to the hair and beard?

As early as 1804 the following was passed by Conference:

“Whether upon request a brother might be ordained as a bishop, who shaves off his beard, it was considered, that inasmuch as God made man with a beard, and again God commanded His people in the law, not to cut off the beard; and it was especially required of the priest of God, not to mar the corners of the beard; and also Christ our Master and Precursor, together with his disciples, has left us an example here-

in—in consideration of these and other scriptures and examples, it (the ordination) could not readily be done in a sound faith and with an unoffended conscience.”

In 1899 Conference spoke again: “Since all officers, at the time of installation, are required by Annual Meeting to conform to the usages of the Brotherhood in giving shape to their clothing, hair and beard, and the non-use of tobacco—will not the Southwestern District of Kansas and Southern Colorado ask Annual Meeting to so decide that no brother shall be advanced in office until he complies with the same? Ans.—We grant the request.” (Late “Revised Minutes,” page 73, Art.3.)

These rulings have been ignored and violated until today there are many who regard them as a dead letter, and no longer practical for this enlightened (?) age. There are, however, still thousands in Israel, who have not bowed the knee at the shrine of modern thought, and who believe that Annual Meeting decisions on the beard question are in harmony with the mind of the Lord, as made

known in the creation of man, and by his own example.

"Remove not the ancient landmark, which thy fathers have set." (Prov. 22:82.)

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16.)

"Let us walk by the same rule, let us mind the same thing." (Phil. 3:16.)

—Gospel Messenger,
Dec. 1923.

FUNDAMENTALS

E. J. Reece

I am prompted to write and offer a few thoughts concerning the word "Fundamentals." The way and the use, they make of the word is side tracking many, and is used mostly by those who do not adhere to scriptural teaching as they formerly did.

Talking to a minister not long ago, he admitted that his church was fast getting away from many of their former teachings, which he said he regreted very much, and tried to justify their course by saying they were

still sound on the "fundamental" teachings of the gospel. I asked him what he meant by the "fundamentals" of the gospel. He said, well such as the ordinances of baptism, footwashing, the Lord's supper communion, anointing. And many seem to try and satisfy themselves with that kind of explanation and hence are side-tracked or misled.

The word "fundamental" is defined as a primary or necessary principle, essential. If the above definition is correct, and I believe it is, and if so, are not all the things that Jesus and the apostles taught us to do, necessary, and essential, hence "fundamentals."

I believe if we would take the little word of three letters, "all," so often used in scripture to indicate our duty, we would find many more "fundamentals" than just the ordinances, baptism, footwashing, the Lord's supper, and anointing.

When the Lord told Noah just how to build the ark, Noah exercised faith in that little word "all." We read: "Thus did Noah; according to 'all' that God commanded

him, so did he."

King Saul didn't give heed to the "all" that the Lord commanded him, see I Samuel 15:3, and in verse 26 we learn the consequence of Saul not giving heed to the word "all." However, Saul's contention was that he had obeyed the voice of the Lord.

I don't know, Saul might have thought that he had done the "fundamental" part of the command. (It is plain he hadn't.)

This calls my mind to Romans 15:4. For whatsoever things were written aforetime were written for our learning and what lesson can we get from Saul? The big lesson I get, is that any thing short of full obedience, is no obedience, and that when we reject God's word He will reject us. Read St. John 12:48.

Jesus in the great commission commanded the apostles to "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." which is one of the "fundamentals," 20th verse says: "Teaching them to observe all things whatsoever I have commanded you: and lo, I

am with you always, even unto the end of the world. Amen."

The little word "all" in the commission, give the "fundamentals" or essential necessary things.

However, I understand that some commands are greater than others, but the least, as well as the greater is fundamental, necessary or essential.

In Matt. 5:19 Jesus says whosoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

In Luke 16:10, "He that is faithful in that which is least is faithful in much: and he that is unjust in the least is unjust also in much."

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.)

The law says, "Cursed be he that confirmeth not all the words of this law to do them, and all the people shall say amen." (Deut. 27:26.) (Note Gal. 3:10.)

Paul says, "Casting down

imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (II Cor. 10:5.)

Fairview, Mo.

SEED THOUGHTS

If therefore, we truly believe God's testimony, and understand by faith that we have a Savior, the Lord Jesus Christ, now at the right hand of God, and who is coming out of heaven to change these bodies of humiliation, fashioning like the body of His glory, we will turn and forget the best of earthly things, counting them as refuse; and reaching forth unto those things which are before, we will press toward the mark for the prize of the high calling of God in Christ Jesus.—Mauro.

400th ANNIVERSARY

Nineteen Thirty-Five is the 400th anniversary of the first whole Bible published in England. So was completed another step in the prediction of William Tyndale, that a plowboy as he

worked in the field would sing to himself more verses of the Bible than were known to certain church dignitaries of his own time.

In evaluating the great advancement of learning during the Elizabethan era, let us remember that the reading and distribution of the English Bible undoubtedly formed one of the chief foundation stones of that great period.

There is no better way to celebrate this anniversary of the English Bible than by reading the Bible ourselves and encouraging others also to do so. Just at this time men's hearts and lives are unusually prepared to receive afresh the living word of God.

—Selected.

Go often to the house of thy friend, for weeds choke up the unused path.

"Be the best you can, do the best you can and make God and humanity Responsible for the rest."

Happiness will come to all, in its highest and best form, not because we seek to absorb it, but because we seek to radiate it.—Anon.

SUNDAY SCHOOL LESSONS

- Apr. 7—Jacob and Esau Meet in Peace. Gen. 33:1-15.
 Apr. 14—Joseph's Dreams and Their Effect on His Brethren. Gen. 37:1-28. ()
 Apr. 21—Joseph Blessed in Prison. Gen. 39:21 to 40:23.
 Apr. 28—Joseph Made Ruler of Egypt. Gen. 41:1-45.
 May 5—Joseph's Brethren Accused and Tested. Gen. 42:1-28.
 May 12—Joseph Loves His Brethren. Gen. 45:1-28.
 May 19—Joseph Presents His Father and Brethren to Pharaoh. Gen. 47:1-12.
 May 26—Pharaoh's cruelty to God's People. Exod. 1:1-22.
 June 2—Moses Born and Miraculously Spared. Exod. 2:1-15.
 June 9—God Appears to Moses in the Burning Bush. Exod. 3:1-22.
 June 16—Pharaoh and the First Plague. Exod. 7:1-25.
 June 23—The Passover Instituted. Exod. 12:1-36.
 June 30—Review. The Divine Hand Overruling the Affairs of God's People. Gen. 33 to Exod. 12.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Solomon's Wise Choice. I Kings 3:5-15.
 Apr. 14—Solomon Builds the Temple. I Kings 6:1-38.
 Apr. 21—Solomon Prays for God's House and God's People. I Kings 8:22-54.
 Apr. 28—The Queen of Sheba Visits Solomon. I Kings 10:1-23.
 May 5—King Solomon Worships Idols. I Kings 11:1-13.
 May 12—Rehoboam Refuses the Counsel of the Old Men. I Kings 12:1-15.

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 June 9—Elijah Proves Who is the True God. I Kings 18:17-40.
 June 16—How Wicked Ahab Takes Naboth's Vineyard. I Kings 21:1-16.
 June 23—Elijah Taken Up to Heaven. II Kings 2:1-11.
 June 30—Review—Some Old Testament Characters and What They Did. I Kings 3 to II Kings 2.

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"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ANNUAL MEETING

In these days of stress and uncertainty we feel especially the need of an Annual Meeting. There are so many things taking place in our individual communities, in the various states, and in our nation, affecting our lives and conduct that it is well for us to get together and talk these matters over, reason them out and decide what course of action to pursue. This is essential if we would have unified action in the body at large.

The church of Jesus Christ has ever been confronted with many problems and with the advent of these "Perilous Times" as prophesied by Christ and the sacred writers, it seems the problems have increased; nor can we expect anything else, Jesus Himself said re-

garding conditions existing on the earth previous to His return, after this manner, "For these shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before." (Matt. 24:24-25.)

It is the theories and doctrines of these false Christs and false prophets that has brought about the confusion and divisions in so-called Christendom in our day and destroyed the faith of so many in the true and living God. Because of the foregoing warning of our Master, we should ever be on the alert for these deceivers, realizing that we are living in the day in which these prophecies are being fulfilled.

We are told by these de-

ceivers that because of the various conditions arising in church and state it is necessary to make many radical changes and we have seen many such changes in the past few years and many more are being advocated. As a matter of fact these conditions arising in church and state are just what men make them. It is apparent we do need one radical change in both church and state if we would have peace and prosperity, and that is a closer walk with God.

However, from all indications, we believe these strange developments are simply the fulfillment of those things which have been prophesied and as such remind us of the need of watchfulness and prayerfulness lest we be deceived and led astray.

After all, these new evils with which we have to deal are only the same old tricks of Satan our adversary under a new name or cloak. The wise thing for us at all times is to heed the scriptural injunction "Resist the devil, and he will flee from you."

As we assemble in conference to decide the problems that are before us

may we decide each matter in a way that we can say, "Thus saith the scripture" as our reason for so doing. This is our only safeguard. Peter tells us in his second epistle 1:16-21, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of His majesty We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

ENOCH WALKED WITH GOD

By J. F. Britton

"And Enoch walked with God: and he was not; for God took him." This remarkable and marvelous

event, was a providential occurrence; and no doubt like "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17.)

And again we read, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." (Heb. 11:5.) Therefore, Enoch was in a sense like Jesus, he had that living abiding "faith that worketh by love," and that testimony "that he pleased God."

Jesus said, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." (Jno. 8:29.) And again Jesus said, "If a man love me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." (Jno. 14:23.)

Thank God, and praise His holy name, that it is possible today, that we can

have that blessed communion, fellowship and abiding presence of the Holy Spirit, to lead and guide us into all truth, which will sanctify and qualify us worthy to enter into that "city" that lays "four square."

When Jesus had finished His mission on earth, and had accomplished the task assigned Him by His Father, on angelic wings, He soared up "on the right hand of the Majesty on high."

And so it was with Enoch; when he had attested his faith and love for his God, by his devotion and attitude in "walking with God."

It is reasonable to believe, that as Enoch was "walking with God," one day, God said unto him, "Enoch, as you love to walk with Me, and delight in My statutes and virtues, I'll take you along with Me up into My glory," "that where I am, ye may be also." "For before his translation he had this testimony, that he pleased God."

We sometimes hear it strongly argued, that all the commandments cannot be obeyed and observed. Nevertheless, we read in the first

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chapter of Luke about Zacharias and Elisabeth his wife, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

It is obvious and true that Zacharias and Elizabeth were not superhuman beings, but they were like all other righteous and real pious folks, who have a sacred and reverential regard for God's holy service.

Therefore, "Jesus said unto him, if thou canst believe, all things are possible to him that believeth." (Mark 9:23.) "By faith Enoch was translated that

he should not see death."

The apostle Paul says, "I can do all things through Christ which strengtheneth me." (Phil. 4:13.) In this text, Paul makes it clear, that it is by virtue, of the grace and spiritual strength in the real Christian heart and life, that enables them to perform the duties assigned them. Therefore it is not with our own human strength. For Paul said, "For I know that in me that is, in my flesh) dwelleth no good things." (Rom. 7:18.)

Therefore, in view of the brevity of life, and the certainty of death, and after death the judgment; the contents of this article should serve as an urgent awakening in all intelligent beings, to make their "calling and election sure," while it is yet day. And to "walk with God" as Enoch did; that when we have finished our course in this life we may be worthy to enter into that eternal city that lays four square.

Let us sing:—

Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.

Where is the blessedness I knew
 When first I saw the Lord
 Where is the refreshing view
 Of Jesus and His word?

What peaceful hours I then enjoyed!

How sweet their memory still!
 But now I find an aching void
 The world can never fill.

Return, O holy Dove, return,
 Sweet messenger of rest:
 I hate the sins that made thee
 mourn,
 And drove thee from my breast.
 Amen.

Vienna, Va.

WITNESSING FOR CHRIST

J. H. Beer

(Acts 1:8.) "But ye shall receive power, after that the Holy Ghost, is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." That means you are to be His witness wherever you are. Jesus Christ staked his cause upon the character and lives and the utterances of His followers. He expects you to be a true witness for Him, and what will you do?

When He left He wanted you to learn His words and principles and tell them to

others. He taught His disciples that they might teach others, and others teach you, and you teach others that is just what we are to do today, but if you believe it and don't live it then you are not doing His teaching. (Matt. 28:20), "Teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, even unto the end of the world."

There is no man or woman living that can be a true witness for Christ and not stand four square on the gospel of Christ. Men who claim to be witnessing for Christ tell us times have changed, and we have outgrown the old gospel, and in place of witnessing for Christ they have become false witnesses against Him. (Luke 21:33-35), "Bring forth the blind people that have eyes, and the deaf that have ears." (Isa. 43:8-9) "Let them bring their witness, that they may be justified: or let them hear, and say it is truth." (V. 10) "Ye are My witnesses saith the Lord and My servants whom I have chosen; that ye may know and believe Me, and understand that I am He; before there was no

God formed, neither shall there be after Me."

The Lord says bring forth your witnesses and I will bring forth My witnesses and then you can choose. In the court the thing that is indispensable is the witness, what they know, and they are supposed to have an important fact that others do not possess, a witness is always an aid to some individual or cause and aids in setting free or convicting. It is a bad thing to have a man or woman testify to one thing and have the next witness prove it was all a lie, it doesn't only hurt the witness, but it hurts his case. It is a sad thing for a man or a woman to say they are a Christian, and then prove by their lives that they are liars. (I John 1:6) If we say we have fellowship with Him and walk in darkness, we lie and do not the truth, you should witness for Christ, in the factory, on the farm everywhere you go, not simply in the pew.

Jesus says if any man will come after Me let him deny himself and take up his cross and follow Me daily. When the Beggar asked Peter for alms He said silver

and gold have I none, but such as I have give I thee, in the name of Jesus Christ rise and walk. Do you think Peter would have had the power if he would just have come from a card party or a social banquet? That is the reason some people have no power to witness for Christ. Remember above everything to live right, the failure of professors to lead lives consistent with their profession had made more infidels than the writings of Tom Payne, or Voltair.

Many false prophets shall rise and deceive many, and because iniquity shall abound the love of many shall wax cold, but he that shall endure unto the end the same shall be saved, and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:11-14.)

(V. 24.) "For there shall arise false Christs and false prophets and shall show great signs and wonders: in so much that if it were possible, they shall deceive the very elect." The present day method of religious training is misleading and is not used to teach people

to obey the gospel, but to put their religious sanction on every thing labeled religion, putting the emphasis on the wisdom of men, thus leading their followers to discount the word of Christ and thus bearing false witness against the only one who is able to save, (Acts 4:11-12.) May the word of Christ dwell in you richly, it will help you to be a true witness for Christ, He is the way, (not the ways) the truth and the life.

Denton, Md.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 6

In this chapter we want to give some incidents relative to the progress that the church made during the first century of its existence. On Pentecost a small congregation of perhaps not more than 120 persons assembled together "with one accord." At this meeting there were three thousand souls added to their number, and after that, every day the Lord added to the church, all that believed

and were saved by being regenerated.

In a very short time there was what we would consider a very large congregation at Jerusalem. Persecution was waged against them to the extent that some of their ablest leaders were seized and put into prison, a few were martyred. This caused many of these disciples to scatter to other parts of the world, carrying the gospel, or glad tidings of salvation through Jesus of Nazareth the Son of God, the Savior of mankind. One of the most prominent cities that those disciples had as their headquarters (as we would express it) was Antioch, the chief city of Syria, about 300 miles north of Jerusalem. At this time it was a very large city of 200,000. At this place many of the Jews and Gentiles believed. A large congregation was organized and flourished.

From this city, Paul, Barnabas and Silas made their missionary journeys by which thousands heard the gospel and believed all over Asia minor, Macedonia, and going as far west as Thessalonica, thus penetrating the boarder of Europe.

At this time there were

many other missionaries that we have no record of that were busy going over the Roman Empire preaching the gospel of Jesus Christ, the Savior of the World. Before the destruction of Jerusalem, Paul wrote to the Romans, (10:18) A. D. 60, that the sound of the gospel had gone into all the earth, and their words unto the ends of the world. It is wonderful to think that this was accomplished in the short time of thirty years, without any financial aid as we know of to help them, outside of food and raiment. During the latter part of this first century there is but very little on record of their progress but we would infer that the apostles had left as their successors men that were sound in the faith and full of the Holy Spirit. In our next chapter we will mention a few of those who hazarded their lives to preach the gospel during the second century.

Their manner of worship in this age was similar to the worship that was held in the synagogue of the Jews. Paul's manner was to go there and when opportunity was given he would preach

Christ, thus the Lord made it, by this means that the Jews could hear the gospel. In most of those synagogues there was a place set apart for Gentiles; so that the Gentiles got to hear the same gospel. We believe the people were more eager to hear and believe, especially the Gentiles than people are today. Thus the Father drew them to Christ.

On one occasion Paul and his colaborers were preaching in one of those Jewish synagogues in the city of Antioch, in the province of Pisidia. In his preaching he told the Jews of Jesus of Nazareth, whom their rulers at Jerusalem after they had fulfilled all that was spoken by the prophets of Him, had crucified after which they took Him down from the tree and laid Him in a sepulchre. But God raised him from the dead, whereof they were witnesses.

Now they declared unto them the glad tidings that this Jesus, is the Son of God, the Christ, that through Him is preached the forgiveness of sins, and by Him all that believe are justified, which the law of Moses could not do. (See Acts 13:14-50) When the Jews

heard this they left, and the congregation was broken up. But the Gentiles besought them that these words might be preached to them the next sabbath. The next Sabbath day almost the whole city came out to hear the word of God.

We only cite to this to bring to our minds how mightily the word of God prevailed among the Gentiles. And thousands believed and were converted and the Lord added them to the church of the first born whose names were written in heaven.

RANDOM THOUGHTS

Henry Martin

I thank my heavenly Father that I have the privilege of reading the good articles contained in the Monitor. It helps one and all to let our light shine. We find that Jesus is the Author and Finisher of our faith. Every one should do and teach, help the weak, visit the sick, love the brethren, give wisely, use seasoned speech, grow. Artificial unity is no unity. If we agree with the church we can walk in the light. We

are to suffer together.

Young men are to be strong in the Lord. In the experiences of life we will have to do some mountain climbing. One of the last things Jesus did was to make a home for His mother. We all learn by experience. The ideal church is composed of saved members; it is a praying church.

The church is the body of Christ. Fasting is abstaining from food to get nearer to God. It is a means of subduing sin, and of obtaining God's favor. The church must meet persecution. A friend of the world is an enemy to God.

People are known by their garments, brethren and sisters, be careful what you wear. Let us become more plain in our ways and our garments. Holy Spirit is eternal, all powerful, everywhere present, all-knowing; never tells us anything that is contrary to God's word.

An account must be given of every word. The spirit of giving should be cheerful, willing, systematic, proportional. God has a purpose for every life. The Bible is soul-food to God's children. No good thing dwelleth in

the flesh. The whole world lieth in wickedness and darkness. Temperance is the use of things that are necessary, and the total abstinence of things that are not necessary; is a fruit of the spirit: against such there is no law. We must be entirely changed in conversion. It would be a very unequal yoke if the Christian would come into the devil's kingdom and help him run his affairs. Our responsibility is to be the light of the world.

In conclusion:

There are fathers and mothers all over this land,
A chewing and smoking as hard as they can;
While the children are scolded and rushed off to bed,
All dirty and ragged and crying for bread.

A father once said, with his eyes full of tears,
I cannot quit chewing, I've tried it for years;
While the dying young man says he sadly regrets
That he ever did learn to smoke cigarettes.

A snuff using mother! Oh, what a shame!
Shall we call her mother? She's not worthy that name.
For her babe is now lying in the cold grave at rest
From the poison of the snuff that it nursed from her breast.

Oh! snuffers and puffers, ye slaves of the weed,
Is your path clear to heaven? Is your hope sure indeed;
Are you snuffing and puffing to the glory of God?
Are you traveling the pathway our Savior once trod.

You'll confess that you're angry and cross and all wrong
When you're craving a chew and your plug is all gone;
Oh, where does your patience and religion then lie,
On a plug of tobacco, or a home in the sky?

Ye slaves of the weed, heed the words that I say,
Lay down your tobacco, no longer delay,
For Jesus is calling to you and to me,
He will save you and cleanse you and let you go free.

Now surely you'll confess that my story is true,
Then how can you continue to smoke, dip or chew;
Quit snuffing and puffing, be wise evermore,
And seek for a home on Canaan's bright shore.
Lower York County, Pa.

OUR CLOTHING

Ida M. Helm

Clothes, new clothes, what is the latest? One hears so much about clothes and sees so much of clothes of all colors and all patterns and he discovers that with

all their fashions and contrivances the people are not satisfied but are continually seeking something different.

It may be profitable to stop and consider this necessity that has been changed into an oppressor. It is said that as people advance from savagery to civilization their art in clothing as in other things becomes more simple. However that may be, the havoc caused by Madam Fashion is lamentable. One likes to see people neatly and cleanly dressed, but the lipstick, painted eyebrows, bleached hair, powder puff and other make up would suggest something other than simplicity.

In Proverbs 31:25 Solomon speaking of women says, "Strength and honor are her clothing." Clothing of righteous is precious in God's sight. Jesus says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." (Matt. 5:3.) This is a principle of the kingdom of heaven and begins with the spiritual condition of the individual.

Psalms 51:17 makes this teaching clear. He says, "The sacrifices of God are a

broken and a contrite heart, O God thou wilt not despise." John 6:63 says, "It is the spirit that quickeneth, the flesh profiteth nothing: the words that I have spoken unto you are spirit and they are life. Faith, patience and love, the joys of pardoned sin gives peace such as this world can never know. All the scriptures quoted are opposed to vain show, and carnally minded things. The worth of simplicity in all walks of life is far from being rightly valued, but it is absolutely necessary to enter the kingdom of heaven.

I Cor. 6:20 says, "Glorify God in your body and in your spirit, which are God's. This is impossible when one has their body clothed in abbreviated or worldly apparel of any kind. If some of the worldly clad, carnally minded people would put themselves in God's hands as clay in the hands of the potter, when God would get through with them and all the superfluities with which they have embellished themselves were taken away and the vessel be broken they might look very insignificant and worthless, but

what would be left would be fit for the Master's use.

When once made over and polished with the Spirit and adorned with the righteousness and transforming power of the touch of God they would be fitted to adorn the doctrine of God our Savior in all things. (Titus 2:10.)

Romans 12:1 says, "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." If we obey this scripture it must be with a renewed mind. We are to present our bodies to God with all their possibilities. Paul said, "Ye are not your own, ye are bought with a price: Therefore glorify God in your body."

If we have presented our bodies to God, we have no right to adorn them according to the fashions of this world. The world is at enmity against God.

Professor Moule explains

Romans 6:16 thus: "Do you not know that that party to who you present yourselves (surrender yourselves) bondservants (slaves) so as to obey him, bondservants you are, not the less for the free will of the surrender, of the party whom you obey; no longer merely contractors with him, who may bargain, or retire, but his bondservants out and out; whether of sin, to death or of obedience to righteousness. . . . They were now the bondsmen of their own act and deed, which had put them, as it were in Christ's hands for all things."

Clothes do not make the character, but as a weather-vane announces the way the wind blows so dress manifests character. Isaiah 6:16 gives a long list of the filthy brood of unclean works in dress oozing out of the flesh. The same things as were seen in Isaiah's time are manifest today. Chains and bracelets and mufflers, earrings, rings, changeable suits of apparel, etc. Read the chapter for yourself. He says, "And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set

hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty."

Costly array and worldly display of any kind is emphatically of the world and the world loves its own. The world is unregenerate, and they strain every nerve to keep abreast of fashion. Let them have their worldly fashion, but let the Christian cling to the modest uniform prescribed by the church in harmony with God's word. Worldly organizations recognize the value of a uniform and gladly and willingly they wear it.

I Peter 3:3-4, speaks in plain words to the Christian women, "Whose adorning let it not be the outward adorning of braided hair, and of wearing jewels of gold or putting on apparel; but let it be the hidden man of the heart in that which is not corruptable, even the armament of a meek and quiet spirit, which is in the sight of God of great price."

Read I Tim. 2:8-9. "I desire therefore that the men pray in every place, lifting up holy hands, without wrath and disputing. In like manner that women adorn themselves in modest

apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing Godliness through good works)."

Surely a Christian will not think of wearing jewels under any circumstances. The vadility of marriage does not depend on a wedding ring. It has no power to protect a woman or her children from insult. I have heard the worldly minded make this plea, but if a woman's character is above reproach it will be her protection. If she is of shady character the ring will be no protection.

Many people spend so much time studying the fashion magazines and fashioning their bodies after the goddess of this world that they have no time to spend in Bible study, in fellowship with Jesus Christ and putting on robes of righteousness. Jesus intends every one of us to have a beautiful robe of righteousness to wear to the marriage feast on the great day when He, the Bridegroom shall come forth and serve. How His heart must bleed when He sees one of

the race He has created and redeemed trailing their robes in the filth and mire of sin, ruining them and when He comes for His bride they will have no robe of righteousness to wear and therefore they will be cast into outer darkness, there shall be weeping and gnashing of teeth.

Deuteronomy 22:5 says, "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." Some people say that Christians need not concern themselves much about dress, other things are more important, but we find that God concerns Himself considerable about it, enough to give us to understand that we are to have no compromising connection with the goddess of fashion or with anything in the world that is alien to God our Savior.

"What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel? (II

Cor. 6:14-15.)

Not long since I read an account of a young husband who was convicted and imprisoned for embezzlement. during the trial it developed that his wife in her effort to keep up with the fashion spent so much money that he found it impossible to furnish her with the required sum, so he gave her some of the money he was handling for the firm that employed him. He thought he would soon be able to put it back. But the caprices of fashion called for more, more, more money. The young husband in a frenzy to satisfy the demands of the goddess fashion and please his wife landed in the penitentiary and the young wife and two dependant children were left in poverty.

"The flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." We are safe only when we follow the leading of the Spirit in the light of God's word. This only can give us sweet peace in this life and hope for the life to come.

Isaiah 55:2 says, "Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?" The people, God's chosen ones were lavishing their money on their idols and their own selfish desires. Idols were there besetting sins, but they were spiritually bankrupt. They had no peace of mind, they were always seeking something different, something new, they were not satisfied.

"Trough the tender mercie of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:79.)

R. 2, Ashland, Ohio.

RELIGION

E. J. Reece

Religion is defined, any system of faith and worship.

The scriptures speaks of different kinds of religion. The Jews religion, (Gal. 1:13). Vain religion (Jas. 1:26). Pure religion, (James 1:27).

The pure religion is what I wish to speak of. James gives us to know that it is something that we do, not something we get. He says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Religion is said to be "that inward pity of the heart, whereby God is truly acknowledged, feared, and loved, and which inclines persons to perform all duties of love or charity toward those that are in distress."

Teeter defines "pure religion," a service based entirely on the word of truth, the gospel, a service of God conducted in spirit and in truth." That sounds right to me. In other words it would mean a religion that meets all the requirements of the gospel. If that be true and I believe it is, how important that we heed Apostle Paul's instruction. "Examine yourselves whether ye be in the faith." (II Cor. 13:5.) That "one faith," (Eph 4:5), that faith "that cometh by hearing, and hearing by the word of

God." (Rom. 10:17.)

That faith which was once for all delivered unto the saints, (Jude 3) that faith that worketh by love, (Gal. 5:6) that "perfect faith" James speaks of. (James 2:22.) In short, have we got the faith that prompts us to visit the fatherless and widows in their affliction and to keep ourselves unspotted from the world. If so, we may claim to have "pure religion."

I have been told that one ounce of poison in fifty gallons of pure water will make fifty gallons of poison. When once we are willing to deny ourselves and believe, repent, confess and be baptized, put on Christ and make no provisions for the flesh, so that whatsoever we do will all be done to the honor and glory of God. Then God may be glorified in all things, with a clean heart, and a right spirit within, as David prayed for, (Psa. 51:10) with our affections set on things above and not on things on earth.

By asking according to His will, such a wisdom which is the principal thing. Manifest a pure religion, when once we are

willing to "deny ourselves of ungodliness and worldly lusts, and live soberly, righteously and Godly in this present world."

Right here I wish to state so I will not be misunderstood, to have pure religion does not necessarily mean to make no mistakes, for if it did none would have pure religion. Solomon says, "There is not a just man upon earth that doeth good, and sinneth not." (Eccl. 7:20.)

John says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1:8.) Those sins I would understand to be unpremeditated. The same apostles says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

By this I understand, if we rectify and do as directed in the word, that becomes a part of pure religion, purifying his soul in obeying what the word of truth said, because "pure religion" is a religion based entirely on the word of truth. To keep unspotted from the world, requires a complete application of the gospel, to observe all the

gospel teaching in spirit and in truth. Sometimes it becomes a question what these spots are. Might it not be anything that is against gospel teaching.

As a good writer once said writing on this subject that "we must recognize there are two kingdoms represented in the world, The one is the kingdom of God and the other is the kingdom of the world. The things which belongs to the world mentioned in I John 2:15:17, the Christian is to keep unspotted from. Now please tell me how one can have this pure religion and keep himself unspotted from the world of James James 1:27, and follow the lusts of the eye, and those sinful habits of the world, and those luxuries of the world, and the amusements of the world, and in fact live a life, just like the world, with all the style and fashion and customs of the world.

Now if pure religion does not deny us of these worldly things, tell us what this text is in the book for?"

Tis pure religion that can give
Sweetest pleasures while we live.

Pure religion will supply
Solid comfort when we die.
Fairview, Mo.

CHRIST'S RETURN

J. A. Leckron

It is hard to understand how anyone can read the Bible and not believe in the second coming of Christ. It is still harder to understand how passages that clearly predict His coming can be erroneously interpreted or explained away. There are those, for instance, who tell us that every time a Christian dies, Christ returns. That the second coming means death. But, my friends, there are six reasons why this could never be.

First: The events of I Thess. 4:16-17 do not occur at death. Listen, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we, which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Now my

dear reader, we want to say to you, that when a Christian dies the Lord does not descend from heaven with a shout, the dead do not rise, and those of us who are alive are not caught up with them in the clouds, nor do we meet the Lord in the air. And since these events must all take place when Christ returns, and since none of them occur at death, therefore the second advent cannot mean death.

Second: The statement of I Cor. 15:51 "We shall not all sleep" (die), is flatly contradicted if the second coming of Christ means death. According to this passage there will be at least one generation of Christians who will never die, the generation that will be living when He comes. "We shall not all sleep."

Third: The second coming is always spoken of as a comforting hope, whereas death is an enemy, (I Cor. 15:26). It is one thing to die, it is quite another thing to live and meet the Lord. "Wherefore comfort one another with these words."

Fourth: Christ comes for us; we do not go to Him as in death. "I will come again and receive you unto My-

self," He says. (John 143.)

Fifth: John 21:21-23 differentiates the second coming from death. "If I will that he (John) tarry till I come," said Jesus. "Then went this saying abroad that that disciple (John) should not die." Nothing could be plainer. They understood it. Christ's coming was one thing and John's dying another. The report went around that John might live until Christ returned. That is conclusive proof. In fact, it is absolutely unanswerable.

Sixth: Substitute the word "death" and the passage about the second coming becomes meaningless. Take, for instance, Phi. 3:20: "For our conversation is in heaven; from whence also we look for (death) the Lord Jesus Christ." How absurd! "From whence also we look for the Savior, the Lord Jesus Christ."

Now try Matt. 16:28: "There be some standing here that shall not taste of death, till they see (death) coming in His kingdom." What nonsense! Are death and Christ synonymous? Of course not. "Till they see the Son of Man coming in

His kingdom." We trust that no one will ever again be so utterly foolish as to think that the second coming of Christ means death. Such a conclusion is without any scriptural support.

There are those who tell us that the predictions regarding Christ's return were fulfilled on the Day of Pentecost, when the Holy Spirit came. They say that the coming of the Holy Spirit was the promised coming of Christ. But there are two main reasons why that could never be.

First: Many of the promises regarding the second coming of Christ were made after the Day of Pentecost and the coming of the Holy Spirit, for instance, Phi. 3:21, II Tim. 4:8, I Thess. 4:16-17. All these predictions and many more were made after Pentecost. Then He could not have come in the person of the Holy Spirit, or there would have been no later promise of His still future coming.

The church still looked forward to His coming, long after Pentecost, for He had not yet come.

Second: The events of I Thess. 4:16-17 did not occur on the day of Pentecost.

Read the account and see. The Lord did not descend from heaven. There was no resurrection of the dead. Believers or saints, were not caught up in the clouds to meet the Lord in the air. In fact, Peter and the rest of the disciples remained on the streets of Jerusalem most of that day taking care of the multitude, they were very busy baptizing those three thousand that repented of their sins. Not one was caught up. Hence, Pentecost was not the second coming.

The scriptural view is surely plain enough when it says, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God." (I Thess. 4:1.) And again, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" and "Behold He cometh with clouds, and every eye shall see Him." (Rev. 1:7.)

We have no clearer, plainer statement of any truth in the Bible than that of the second coming of Christ, and unless language is to be wrenched out of its

setting and rendered meaningless, we cannot mistake it. If God did not mean what He said, why did He not say what He meant? Nay, we believe He did say what He meant, and meant what He said. If we do not take the word of God as it reads concerning Christ's second coming, how can we blame the Jews for not taking it literally regarding His first coming. Every prophecy about His first advent was literally fulfilled.

Such positive statements as "They pierced My hands and My feet. They gave Me gall, mixed with vinegar, to drink." (Psa. 22, Psa. 34, Psa. 41:9, Psa. 55:12-14, Isa. 50:6, Isa. 53, Micah. 5:2, Zech. 13:7.) Look them up.

Again we say, do not blame the Jews for rejecting the prophecies concerning His first advent if you reject those about his second, for they are plainer by far. If He could come as an infant, why not as a King? Of course, it was hard for the Jews to think of their God becoming a helpless babe. There is some excuse for them. They expected a

king. Well, next time He will come as a King. He will not be disguised. Is it not easier to expect Him as a King?

After all, my dear readers, there is no question about His second coming, but there is a question about us being ready to meet Him when He comes, and it looks very much like the time is drawing to a close; then how careful we should live so we may be in the condition of the five wise virgins, and if we are like them, we will have no oil over to spare to those that were careless and indifferent about their soul's welfare.

Oh, that we all might have more zeal, and take life more seriously, that it means much to be a Christian, and it takes more than having our names on the church register. We must live such lives here that we may know we have our names written in the Lamb's Book of Life. May the Lord so help us to live that whether we are alive or dead when Jesus comes, we will have so lived that we may be permitted to meet Him in the air, is our prayer.

Greentown, Ind.

* * * * *

NEWS ITEMS

* * * * *

WENATCHEE, WASH.

On Saturday, April 20th, we met at 7:30 for our love feast where 22 of the Lord's children enjoyed a very happy service as directed by Christ our Lord, believing every one present was built up spiritually from the many encouraging words from our Elders regretting that all members could not be present.

Sunday morning we met again for services and breakfast then again Sunday School and preaching with dinner following with a goodly number of visitors attending the Sunday services, after which four sisters and five brethren assembled at the home of Bro. Noaks', whose wife has been sick so long, for home service. Sister Noaks enjoyed the service very much.

We regret there were not any from other congregations with us.

Brethren pray for and with our little band at Wenatchee.

J. J. Eyer, Cor.

MT. DALE, MD.

Our annual love feast at this place was held April 27th, with forty-one surrounding the Lord's tables. Every member of this congregation being present with the exception of one aged sister, who has been afflicted for several years, and would appreciate the prayers of the faithful.

Visiting ministering brethren present were: Elds. J. L. Myers, Chas. Ness of Lower York County,

Pa.; A. G. Fahnestock, Brunnerville, Pa., J. A. Miller, Mechanicsburg, Pa., the latter officiating.

During the afternoon the word was preached with great power, and in the evening a very spiritual feast was enjoyed.

Bro. Fahnestock remained over Sunday and preached a powerful sermon both morning and night and labored hard in preaching the plain and pure gospel which was much appreciated.

Bro. T. C. Ecker of Taneytown, Md., was also with us Sunday morning and taught the Sunday School class.

Our hearts were again made glad May 3rd when a young husband and wife were accepted into the church by baptism.

We ask an interest in the prayers of the faithful that we may remain true, and for the work at this place.

Joshua A. L. Rice,
R. 3, Frederick, Md.

SWALLOW FALLS, MD.

Our Elder D. S. Flohr was with us April 27 and 28 and preached three very strengthening and uplifting sermons, using parts of the 25th and 28th chapters of Matthew, again bringing before us what our conduct in our every day life should be, which His example also teaches.

On Sunday he visited in the home of a sick sister and while he was there she requested the anointing, which was taken care of.

Arrangements have been made for Elder J. A. Miller to hold our series of meetings, beginning August 9th, closing August 17th with a love feast.

We invite all the brethren and sisters who possibly can to be with us in these meetings.

Through an oversight in our previous report the reorganization of our Sunday School was not reported. Officers elected were Bro. Lester Sines, Supt., Bro. Z. L. Mellott and Sister Ruth Snyder, teachers; Bro. Cecil Snyder, sec.

The pending letter has also been granted.

April 7th and 9th Bro. J. F. Britton was in our midst and preached gospel sermons while here. We ask an interest in your prayers for the Swallow Falls congregation.

Martha G. Folk,
Fort Hill, Pa.

WEST FULTON

The West Fulton congregation has deferred the date of its love feast to June 15th, the reason being that June 1st had been chosen by another congregation. It will begin at 2 o'clock p. m.

It was decided that the council meeting will be held June 8th, one week preceding.

We are extending a hearty invitation to all to come and worship with us. We would appreciate it very much if as many as could would stop on their return from conference.

Orpha Beck,
Wauseon, Ohio.

OBITUARY

The little treasure God has given, She was our joy and pride;
We loved her, ah! perhaps too well,
For soon she slept and died.

Eunice Louise Lilly was born

November 24, 1934, died May 3, 1935, aged 5 months and 9 days. Infant daughter of Jesse and Clara Lilly. She leaves to mourn her passing her father and mother, two brothers and one sister. One brother and one sister having preceded her in death.

She took whooping cough and developed pneumonia, suffering intensely for several days, until God released the little spirit and it soared away to Jesus arms.

We know not why a little child
New-born must suffer pain,
Nor why the good see poverty,
And the sinner worldly gain;
We know not why there's so much
woe,

Nor why the Reaper choose
To smite the fair sweet bud,
And leave the faded rose.

Funeral services in the home on May 5th, conducted by Bro. Wm. Root, assisted by Eld. Crist. Burial in Quinter cemetery.

Sister O. T. Jamison,
Quinter, Kan.

OBITUARY

Aaron Beltz was born March 12, 1860 in Green township, Summit County, Ohio. Only one of a family of six children survives him.

He was united in marriage with Rachael Sprankle March 16, 1899. To this union was born one daughter, Ruth.

He accepted God early in life in the Evangelical faith. Desiring to follow God more closely he joined the Church of The Brethren where he was a deacon for many years. Still aiming to follow God closer he joined the Dunkard Brethren church at its founding.

He departed from this life April 20, 1935 after a short illness. He leaves to mourn his departure his wife, Rachel, daughter Ruth of the home, and one brother Calvin of Akron, Ohio.

Three weeks before his death he traveled many miles with another deacon completing the spring visit. Sunday, April 7th he led our congregation in the closing prayer apparently in usual health.

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." (Matt. 24:42-44.) Cor.

THE LAMB OF GOD

They sought Him in the garden fair,
With swords and staves and torches' flare,

The gentle Lamb of God;
His brow still moist with sweat of blood

By anguish wrung, as in our stead
To bear the pangs of death He stood,

The Spotless Lamb of God!

His holy hands they bound with thongs,
Pressed on His brow a crown of Thorns,

The blessed Lamb of God;
In scarlet robe they mocked Him there,
And scorned Him in the kingly chair,

Upon Him spat, His face did mar,
The Royal Lamb of God!

His back was bared, and cruel lash
Left quivering flesh and awful gash,

The Suffering Lamb of God;
In anguish on the cross He died,
His veins poured out a crimson tide,
Here God's demands were satisfied,
The Dying Lamb of God!

They laid Him in the grave alone,
Not knowing how He would atone,
The Slaughtered Lamb of God;
But here He conquered death and hell,
He broke the power of sin's dark spell,

And brought redemption free to all,
The Mighty Lamb of God!

Before the throne today He stands,
With riven side, pierced feet and hands,

The Pleading Lamb of God;
And sinners that to Him will come
Will be received, no more to roam,
But share in His eternal home,
The Glorious Lamb of God!
Selected—Sister O. T. Jamison.

The man that thinks more of
his foul smelling pipe or his filthy
quid of tobacco than he does of his
religion hasn't a very deep seated
or pure religion.

The great essentials of
happiness are something to
do, something to love and
something to hope for.—Dr.
Chalmers.

God put the church into
the world; the devil put the
world into the church.—Sel.

Be not deceived, God is
not mocked.

SUNDAY SCHOOL LESSONS

- Apr. 7—Jacob and Esau Meet in Peace. Gen. 33:1-15.
 Apr. 14—Joseph's Dreams and Their Effect on His Brethren. Gen. 37:1-28.
 Apr. 21—Joseph Blessed in Prison. Gen. 39:21 to 40:23.
 Apr. 28—Joseph Made Ruler of Egypt. Gen. 41:1-45.
 May 5—Joseph's Brethren Accused and Tested. Gen. 42:1-28.
 May 12—Joseph Loves His Brethren. Gen. 45:1-28.
 May 19—Joseph Presents His Father and Brethren to Pharaoh. Gen. 47:1-12.
 May 26—Pharaoh's cruelty to God's People. Exod. 1:1-22.
 June 2—Moses Born and Miraculously Spared. Exod. 2:1-15.
 June 9—God Appears to Moses in the Burning Bush. Exod. 3:1-22.
 June 16—Pharaoh and the First Plague. Exod. 7:1-25.
 June 23—The Passover Instituted. Exod. 12:1-36.
 June 30—Review. The Divine Hand Overruling the Affairs of God's People. Gen. 33 to Exod. 12.

PRIMARY SUNDAY SCHOOL LESSONS

- Apr. 7—Solomon's Wise Choice. I Kings 3:5-15.
 Apr. 14—Solomon Builds the Temple. I Kings 6:1-38.
 Apr. 21—Solomon Prays for God's House and God's People. I Kings 8:22-54.
 Apr. 28—The Queen of Sheba Visits Solomon. I Kings 10:1-23.
 May 5—King Solomon Worships Idols. I Kings 11:1-13.
 May 12—Rehoboam Refuses the Counsel of the Old Men. I Kings 12:1-15.

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 June 9—Elijah Proves Who is the True God. I Kings 18:17-40.
 June 16—How Wicked Ahab Takes Naboth's Vineyard. I Kings 21:1-16.
 June 23—Elijah Taken Up to Heaven. II Kings 2:1-11.
 June 30—Review—Some Old Testament Characters and What They Did. I Kings 3 to II Kings 2.

BIBLE MONITOR

VOL XIII

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No. 12

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FEAR NOT LITTLE FLOCK

With so many dangers besetting us on every hand in both temporal and spiritual matters there is a tendency for us to become disturbed and fearful. As a result of this we seek ways and means of protecting ourselves from these dangers. It is our duty to provide and care for ourselves and those dependent upon us to the best of our ability but there is a limit to our abilities to cope with all these situations arising. In such cases we must look to other sources for help and protection. There are times when we seek help and protection from sources which we should not and thereby become entangled with the evil things of this world which lead to greater dangers. We have seen

many such cases of late years in both temporal and spiritual matters.

What a consolation it is to know that there is One to whom we can come in all these matters who is able and willing to help all who come to Him aright and in faith believing. To often we seek help from other sources when we should come before our Maker in humble prayer and contrition. In all cases of need, sorrow, distress or danger it will pay us to search the scriptures for passages covering our particular case and proceed accordingly. Thus the Lord's will, will be done in our lives, we will be blessed and the name of our God will be glorified.

In these days of stress we are particularly concerned about our temporal welfare. According to the scriptures, many are gravely

endangering their never dying souls by participating in schemes of men to protect themselves in these matters. It seems that in these days many are willing to sell their souls for a few dishonest dollars or some paltry temporal gartification.

Jesus gives us a lesson in Luke 12:22-37 in regard to this life and our many needs. His instruction is, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on . . . consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? . . . Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Soloman in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations

of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

In view of these instructions it is apparent we should give less thought and concern to these temporal matters and more to the advancement and up-

building of the church of Jesus our Lord, "Casting all your care upon Him; for He careth for you." (I Pet. 5:7.)

May we strive to be among those faithful few who shall be awaiting the Lord when he comes.

AN URGENT APPEAL

J. F. Britton

"Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." (Isa. 1:18-20.)

This was a gracious appeal, clothed in positiveness.

Thus we see, when God saw the depraved condition of the people in Isaiah's day, He spoke gently and appealed to them. He did not speak in a harsh, berating and threatening harangue. "Come let us reason together." Here is a lesson of Divine "tact," that is

worthy to be imitated in dealing with erring ones.

"Though you sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." (Isa. 55:7.) An amazing description indeed, of the compassion, mercy and forbearance of "Him with whom we have to do." "Praise the Lord for His loving kindness."

The urgent appeal, at the head of this article, is applicable for a high degree of consistency that is irreproachable, and that distinguishes God's church, as "a peculiar people, zealous of good works." (Titus 2:14.) "That He might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish." (Eph. 5:27.) "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes, and Pharisees, ye shall in no case enter into

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the kingdom of heaven.
(Matt. 5:20.)

And again Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:15-18.)

In the above scripture, Jesus calls for a character

fraught with the fruits of righteousness, that is consistent with the divine truth.

"Come let us reason together." Here we see the "loving kindness," and compassion of God, toward wretched fallen humanity. He does not say, come let us wrangle and quarrel, no He does not say that; but He does say, "If ye be willing and obedient, ye shall eat the good of the land." So we see that God appealed to their reason and intelligence. And here lies the secret of success.

When you can get people to see the beauty of Holiness in the Christ life, and the blessedness of observing the rules of the church, they are most likely to respond, and cry out, "Lord, thou art the potter, I am the clay; help me to do what thou would have me to do."

The writer of this article has tried to present the method that God has prescribed, by which spiritual growth is possible, and may be developed. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of

the fulness of Christ." (Eph. 4:13.)

Thus in this last text quoted, we see that Paul is earnestly pleading for "unity and faith." "Which was once delivered unto the saints." (Jude 3.)

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out." (Rom. 11:33.) And, "Not willing that any should perish, but that all should come to repentance." (II Pet. 3:9.)

Thank God for His unspeakable love and compassion; for all who will "come and reason together" with Him. Amen.

Vienna, Va.,

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 7

At the beginning of the second century, Trajan was emperor of Rome. He began persecution against the Christians, A. D. 108, in which many suffered martyrdom for their faith. We want to mention a few to show what faithful men

that were ambassadors for Christ, had to suffer.

Polycarp

was for many years the faithful Bishop at Smyrna, which was one of the seven churches of Asia, and supposed to have been bishop when the Revelator sent his message to the angel of that church as recorded in Rev. 2:8-12. He had been bishop in this church for many years, and became very aged. It is thought by some that he was a disciple of the Apostle John, and was ordained bishop by him.

During this persecution he was arrested by some officers that were sent for him. He very willingly went with them knowing full well what his fate would be,

When he came to his trial it was demanded of him to deny Christ, whereupon the officer tried to persuade him to deny Christ and "have respect for his old age, and other similar things according to their custom, such as swear by the fortune of Ceasar, repent and say, "Away with the Atheists. Just reproach Christ and I will set thee at liberty." Polycarp declared, "Eighty and six years have I served

Him, and He never did me any injury; how then can I blaspheme my King and my Savior?"

After threatening to throw him to the wild beasts, seeing that he still held to his faith in Christ, they sentenced him to be burned, which was executed because he was the ring-leader of the sect called Christians in the city of Smyrna, who taught the people to not sacrifice to the gods.

The message that the Revelator gave to the angel of the church at Smyrna, was, "Be thou faithful, and I will give thee a crown of life." Ireneus, who was a pupil of Polycarp, tells us that he often related how he conversed with the Apostle John, and others who had seen the Lord.

We might mention yet others who were martyred for their faith during this century, Justin, and Irenaus. Here are two bishops who flourished during this (second) century. They preached and wrote in defense of the faith and doctrine of Christ. Among the writings of Justin, is his dialogue with a certain Jew by the name of Trypho,

and two apologies, addressed to the emperor, his sons and the sacred senate in defense of the Christians.

In those writings he sets forth much of the doctrine of the Christian church of his age, also the Christian morals and how they obeyed rulers of the land when their laws did not conflict with the laws of God. He shows that the Christians were not a terror to the government, but an humble non-resistant people.

Justin was born in Nablons, a city of Samaria, about A. D. 114. His parents were of Roman origin. He was educated in the schools of philosophy, but afterward was converted to Christianity, and acted as an evangelist, proclaiming that the gospel was the only way of salvation. The latter part of his life he lived in Rome, and suffered martyrdom for his strong faith in Christ his Savior about A. D. 165.

Irenaeus was born in Asia Minor about 120 A. D. While young he went to Smyrna, and became a pupil of Polycarp, the bishop of that congregation. About the middle of this (second) century, he was sent to

Lyons, France as a presbyter, soon after he was made the bishop of that congregation, where he labored until about 195 A. D., when according to Jerome, one of the church fathers of the fourth century, says he met a martyr's death.

Irenaeus was noted as one of the ablest writers of the second century. He contended for the doctrines which he had learned of Polycarp. One of his ablest treatises was against heresy which was at that time getting a strong foothold on Christianity.

Tertullian

was the first noted Latin Christian writer, while Polycarp, Justin and Irenaeus were Greek writers.

Tertullian was born of heathen parents about A. D. 145. Educated at Rome, where he was converted to Christianity when he was about thirty-five or forty years old. At the age of forty-five he was elected a presbyter or what we call a minister. He became an able defender of primitive Christianity. At this time there had many innovations crept into the general church, which Tertullian

denounced with strong language. For his strong attitude against those departures from primitive Christianity he was deposed of being a presbyter. After which he united with a small body that had withdrew from the general church, called Montanists.

It is said of Tertullian that he was "a determined advocate of strict discipline and a leading representative of the Puritanic element of the early church."

At present there are at least thirty-seven treatises in existence that Tertullian wrote, among them are an apology addressed to the Roman magistrates, which is considered the "sharpest defense of Christianity ever written against the reproaches of the pagans, and one of the most magnificent legacies of the ancient church, full of enthusiasm, courage, and vigor." At that time there was a heretic, whose name was Marcion. He wrote five books or treatises against his heretical doctrines.

His writings have always been considered to be the most reliable in accuracy and truthfulness.

He lived during persecu-

tion time. Many Christians died a martyrs death during his life. In his writings he often speaks encouraging words to those who were going under the hand of persecution. One time in his defense for his brethren, he said: "The more they are cast down the more they grow, the blood of the Christians is seed."

Tertullian lived to be quite aged. It is supposed he died about 230 A. D., at the age of eighty-five.

In our next chapter we may have occasion to refer to Tertullian's writings more extensively, as then we want to, "if the Lord will," speak of the many innovations and departures from pure Christianity.

Salida, Calif.

THE WORD OF GOD GREW AND PREVAILED

J. H. Beer

(Acts 19:13-20.) It's a happy time in a soul, it's a happy time in a family, it's a happy time in the church, and it's a happy time in the country, when the word of God grows and mightily prevails. It's a happy time when open sinners are seen

leaving their sins and seeking their Savior. It's a happy time when men are giving up their sins; when saloon keepers are taking down signs and burning them, and when they give up their licenses, it's a happy time when card players throw away their cards and take the Bible instead; it's a happy time when lovers of gaudy dress take their adornments and replace them with modest apparel, (I Tim. 2:9, I Pet. 2:3-4.)

When the leaven of the gospel begins to work, there will be no need of a train of arguments to prove how inexpedient, how utterly unworthy it is for a Christian to turn aside after the vain amusements and trifling things of the world. Those who first trusted in Christ, were willing to forsake all and follow Him. The grace of the gospel produces a new taste—it alters everything about us, our friends, our pursuits, our books, no other proof in our lives will equal that which is seen in it's practical effect on the lives of others. Will you who read this message see to it that you purge yourselves from all filthiness of the flesh and be led by the Holy

Spirit.

(Acts 19:18-20.) This scripture is given in support of the prevailing power of the gospel against opposition, past triumphs of the gospel should give present encouragement, that we too shall see the word of God grow and prevail and the victories may be expected to be the same, men, magic, books and the love of money shall be subdued. Speaking of the Spirit, (John 16:8), and when He the Spirit is come, He will reprove the world of sin, and of righteousness, and of judgment to come. Perhaps you say the gospel is not stirring people to day as it did in Paul's day. The trouble is not that the gospel has lost its power to stir, but is manifest weakness by the men who claim to be ambassadors for Christ. In the days of the Apostles, a bold ministry proclaimed and defended the truth they were not guilty of preaching non-essentials and compromising the gospel to suit the masses. A bold ministry proclaimed and defended the truth, and opposition was aroused, this is always a needful sign.

God is not at work long

without the devil working also. Deceitful counterfeiting was commenced, and was speedily ended in the most remarkable manner, see verse 14, there were seven sons of one Sce-va, Paul preached, pleaded, made the gospel to sound forth, and on departing said I am free from the blood of all men.

Read the following chapter, and see how three years were spent in planting the church at Epheus. So mightily grew the word of God, the measure of it was seen first in a church with a number of faithful Elders, (second) in a neighborhood fully aware of the presence of the gospel among them, for it touched them practically; so much that, important trades were affected and a people openly confessing their sins, in their conversion. Here we see Paul's work and God's work. Paul labored diligently in planting, and God made it grow, yet it was all of God.

Is the word of God growing among us, if not why not? It is a living seed, and should grow, and will grow unless we hinder it. (The word of God prevailing.)

Growth arouses opposition; but where the word grows with inward vitality it prevails over outward opposition. The sin being exposed, it was confessed by those who had been guilty, and by those who had commenced its study, and being confessed it was renounced altogether. Nothing is more needed today for the advancement of Christ's kingdom, than faithful ministers and Elders who are willing to stand four square on the gospel, who through faith will deliver the message of him who is able to save men and women who are on the road to hell.

Denton, Md.

CHURCH MEMBERS AND POLITICS

Grant Mahan

Some time ago I read in a magazine this comment on an election held: "The campaign was so bitter as to have left tension in some church congregations. Many feel that the partisanship of some pastors caused the church to lose influence."

There is a wide difference of opinion among those

who profess to follow Jesus as to the part that they should take when it comes to worldly elections, the choosing of men to have charge for a term of office. Some think the church member should be as active in politics as the man who makes no profession of faith in Christ. Others think the church member should take no part at all in these campaigns and elections. Good men are to be found occupying both of these positions. What is the right thing to do under such circumstances? Shall we be active in politics, or shall we not?

There have always been parties, for there is bound to be differences of opinion between those who are in office and those who are out. There were parties in the time of Christ and the apostles: there were Scribes and Pharisees, there were Sadducees, there were Herodians. We read of other bodies of men distinguished from their fellows. And there were Christians. We do not read that the Christians ever belonged to one of the other parties.

Paul was a Pharisee, but he never preached Pharisa-

ism, never tried to advance their beliefs after he became a follower of Christ. With him it was, "This one thing I do." The others were like him in trying to follow in the steps of the Master. We do not read that any of them ever took sides for or against on any question but Christianity and what it includes. And we are told to honor those in authority, to pray for them; but we are never told to vote for them or help select them.

We will be told that conditions are not the same as they were in those days; which is true. Many doubtful, even evil, practices are justified on just that ground. Times have changed, customs have changed; but the law of God has not changed. It is well to bear that in mind as we go along. How many commands of the New Testament have been discarded on just that plea, that times have changed and that which was fitting in those far-away days is entirely out of place in these our days of enlightenment. But the teaching is very plain, that the word of God endures forever, that to take from or add to that word means to have our part taken away or the plagues of the book added to our fate. All these things are plain, yet we, or some at least, will become very much interested in a political question, a party question. Early influences stay long with us. They did with me. I could not, and can not, read of the various men who are put up for office and compare them one with another, and not think which one would make the better officer as I see him. If we read what is going on in the world we cannot but see and learn these things. But, as I see it, that is far from saying that I should get out and work for a party and its candidates. The item at the head of this article shows the harm that may be done to the cause of Christ by preachers—and I should like to include all Christians—taking part in partisan politics. There are many worldly people who say that Christians have no place in politics, that it is not the place for them. The churches in general do not believe or practice that way, but join in and take leading parts. And we know of one

man of high position in his church who lost all or nearly all his influence for good by taking such an active part in politics. The reproach he brought upon the church did and will continue to do more harm than he could by any possibility have done good in politics.

We must stand for morality and decency; yes. But there is no other place where we shall find such a high standard of morality and decency as in the New Testament. It has seemed to me that our place is not on the stump: there is a better place than that, a place where I firmly believe we can have greater influence, and that is in our prayer-closets. God hears and answers our prayers. The effectual fervent prayer of the righteous man avails much, as it ever did. Years ago two of us went to see an old brother who did not vote. The local question was as to whether the saloon should come back to our town or not. We asked him whether he could not look at it in a way different from politics. He did not want the saloons back any more than we did, but the best reply we could get from him

was that he would think it over. The next day was election, and he did not go to the polls. Yet the saloons kept out of the town.

I have related that to several persons at different times and most of them were ready to say, "How foolish he was!" But was he? I think I know what that man did. We know the result. Do you think that his prayer for the right had less effect than your vote? I do not. And I am coming more and more to believe that our self-dependence is very often the cause of our failures.

Politics has long been a doubtful place for a person professing to belong to Christ and His kingdom. We cannot say that there is any prospect of improvement by the Christians taking an active part. We were told not so many years ago that politics would be purer if women were given the ballot. But has that change taken place? Is politics any cleaner than it was? And another thought is that we do not get to hear the voice of the Spirit when we are listening to the ranting of the political orator.

It is worth while to think

of these things. We must not do evil that good may come; and it seems to me that to unite with a worldly organization for a worldly purpose is of at least doubtful propriety for the Christian.

Homestead, Fla.

SECRET PRAYER

Marie Hill

Why does Jesus instruct his disciples to enter into the secret chamber to pray? Because the inner chamber shuts out the world and separates us from the world. God who is in spirit hides himself from us as long as we try to see him and at the same time see the world. We must shut the world out and then the Father will reveal Himself.

Carnality has always been a barrier between God and man. This secret place, symbolic of death to the world. It symbolizes a giving up everything in the world for a vision of the Father. Do you feel weak, sinful, cold and indifferent? Your trouble is in being unduly occupied with the world. For this very reason enter the secret chamber

each day leaving the world behind for a while. O how wonderful to meet the Father as a personal friend all alone and have a talk with him about our life problems, daily trials and besetting sins. One real experience of this kind at the beginning of each day will quicken our devotion to His and make us loyal and true throughout the day.

When the cross is hard to bear,
Whisper it to Jesus;
When your lot is filled with care,
Whisper it to Jesus.

Steal away where none can hear,
To thy Lord with faith draw near
Every doubt and every fear
Whisper it to Jesus.

Quinter, Kans.

**TOUCH NOT—TASTE NOT
HANDLE NOT**

Otto Harris

Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. (Prov. 20:1.)

How often do men meet in good humor, then drink, to excess, fancy themselves

insulted, and then come to blows?

How often does the hand of the intoxicated man lift against his dearest friend, perhaps his wife and in one rash hour perform a deed that haunts him to the grave. If I could call around me in one vast assembly the young men of this nation, I would say: Look well to your footsteps. The sun may be shining for you now and your hopes may be high, but unless you shun those habits of intemperance your lives will soon become clouded. If any father or mother could lift the veil of the future and read on the pages of coming years that the son now loved so well, would become a drunkard reeling under the influence of strong drink the remainder of life would be clouded. To such a parent this world would, indeed, be a vale of tears.

Young men, let me implore you, by the mercies of God and the worth of your the first temptation, under whatsoever form it may assail you, "Touch not, taste not, handle not." Enter not into temptation."

My dear reader, I am still young in years, but I hope

someone will take my advice. Do not make yourself a candidate for that region "where the worm dieth not, and the fire is not quenched."

VERSIONS OF THE BIBLE

W. C. Pease

Some time ago I borrowed an American Standard Bible to compare with the King James version. It has proven to me that the conviction I've had for a long time is right. I have also conferred with other of our brethren who agree with me that they would like to see all of our people use the King James version.

We can thank God He put it into the heart of King James to translate this version in 1611 A. D. He of course employed a number of competent men. We believe great numbers of God's people have been the recipients of blessings, comforts and joys as the result of the observance of many of the texts which are partly or wholly omitted in these other versions. The whole verses omitted are shown at the bottom of the page in small letters. However they

should be shown in the chapter.

I don't see that they give any real reason for omitting whole verses, but they do give a few words in their preface as to changes made as follows: Here may be mentioned that changes made for the sake of euphemism have been considerably increased. It has not been possible in every case to find an appropriate substitute for terms which in modern times have become offensive; but when it has been possible, we have deemed it wise to make the changes.

We are afraid such are in the position that Christ spoke of in Matt. 13:21. They are offended because of the word. This version was finished in the year 1885. I'll first give a few of the verses omitted, (Acts 8:37) (Matt. 18:11) (Matt. 23:14) (Matt. 17:21).

I'll just give one scripture where the verses are just partially given, (Acts 9:5-6) Verse 5. "And he said, who art thou Lord? And He said I am Jesus whom thou persecutest." 6. "But rise, and enter into the city and it shall be told thee what thou must do." You will

notice that the last part of the 5th verse, and the first part of the 6th is omitted.

Now I'll just give one verse showing a change in wording, which is, I believe the most dangerous one made, (II Tim. 3:16-17).

Please compare this. American Standard gives it as follows: 16th, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." 17th, "That the man of God may be complete, furnished completely unto every good work."

Note especially the first part of the 16th verse. This would leave it to man's finite mind to decide what part of the Bible is inspired of God.

Paul says in the King James version, "All scripture is given by inspiration of God." American Standard says, "Every scripture inspired of God." Just as though some scripture was not inspired of God.

I wonder how we are to be thoroughly furnished unto all good works if part of the scripture is not God's word.

I want to say I love the church. I pray God's bless-

ing upon the thought and meditation given to this subject by every reader of the Monitor. I'm sure we all want to see the church maintain the standard it has had in the past, when its leaders were led by the Holy Spirit into all truth.

I wouldn't want any one to think I've written what I have with any prejudice in my heart, but just from a pure motive.

In concluding my remarks on this subject I call your attention to Rev. 22:18-19. They didn't omit these verses. However they did change the wording of them a little. Please read these verses for yourself.

Here we believe God is telling us what will be the result if we add to, or take from His word.

Will Jesus find us watching when he comes?

McClave, Colo.

CHRISTIAN UNIFORM

Katie M. Myers

Is the world looking for uniform in the church? It seems as soon as a member drops out one part, for instance, the bonnet, there are remarks made proving that

they are looking for us to wear the uniform in full. The bonnet is a protection to the sisters and why should they dislike it.

Who changes the styles of the world so often, Jesus or Satan?

The uniform gives one power, gives people confidence in us as I have seen people single such a one out of a large crowd to care for their belongings till they would return.

(I Pet. 2:9 and I Peter 3:3-4) We are told to dress modestly and live the simple life and not get contaminated with sinful things as we are an elect race, a royal priesthood, a holy nation, a people for God's own possession, the people of God. By wearing the bonnet we often are handed religious literature by people saying I see you are a Christian.

Sometimes we hear it said, I do not wear my bonnet when I go to shows.

When our government calls for volunteers or drafted men for the army or navy they must wear the uniform the United States prescribes for them whether they want to or not, but when we have enlisted under the banner of King

Emmanuel then we want our own way.

(Matt. 5:13-16.) We are supposed to be the salt of the earth to preserve the world, or a light to direct the world.

If a stranger in a city whom do I ask for directions, is it the one wearing the uniform or the one loafing on the street? If it is of such importance for the traffic officer to wear the uniform, how much more important for Christians to wear theirs. Let every member of the Dunkard Brethren church wear the Christian uniform backed by the life of Christ and enjoy the blessing's that Jesus has prepared for those who love the Lord.

Trusting these lines may be a warning to every brother and sister, it has come so forceful to me living just one and one-half blocks from a church where I used to worship, and now you cannot tell them from the world.

507 6th Ave,
Sterling, Ill.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor devise, nor knowledge, nor wisdom in the grave whither thou goest.—Eccl. 9:10.

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YOUNG PEOPLES

DEPARTMENT

* * * * *

LIFE

What is life? Life as we speak of it is the union of the soul and body.

How long does this exist? A short while compared to eternity, but long enough to determine where we shall dwell eternally. As Joshua said, "Choose you this day whom ye will serve." Jesus tells us to choose in this life where we shall dwell.

Is life serious? Before we draw our conclusion, let us see what Jesus says in Matt. 24:50-51, "The Lord of that servant shall come in a day when he looketh not for him and shall cut him asunder and shall appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." The Bible tells us that we must go to a better or a worse place than this earth.

Some people may say that we are young or live but once and must have our fun while we can; but doesn't common sense and reason teach us that we have only

one opportunity.

Some may say that the young folks must have their fun, but does the Bible say that? Let us see what it says to the young people.

Read Titus 2:4-8, where Paul tells the aged women to teach the young women to be sober and chaste; and the young men to be sober likewise, and to be a pattern of good works, and of sound speech, that cannot be condemned. How wonderfully different is sound speech from that which comes from the lips of many young people, even some of the Dunkard church.

In I Thess. 5:23 Paul tells us to abstain from all appearance of evil. Peter says, "Abstain from fleshly lusts which war against the soul."

Sometime in the future our souls will have a different dwelling place than our present temporary bodies. Will it be better or worse? This depends upon our goal and the effort that we put forth to reach that goal.

Is not the reward worth the effort required to gain it? We each one have a clean unfilled record page before us. Let us fill it with

that which will gain for us a home in heaven after all our worldly cares are over.

Robert L. Myers,
R. 5, Peru, Ind.

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NEWS ITEMS

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NEFFSVILLE, PA.

We, the Northern Lancaster county, met at Lititz on Sunday, May 19th, at 10 o'clock for our love feast with a good attendance.

The visiting ministers throughout the day were Elders J. L. Myers, Logansville, Pa.; Arthur Rice, Frederick, Md.; Jacob A. Miller and Harry Smith, Mechanicsburg, Pa.; and ministers Ray Shenk, Mechanicsburg, Pa.; Benj. Lebo, Carlisle, Pa.; Oscar Matthias and Abraham Gible from Bethel, Pa.

They gave inspiring messages from the Bible concerning the commandments which are held forth in God's word.

After the close of the afternoon meeting Bro. Matthias, who has been in ill health for some time called for the anointing. Eld. J. A. Miller and J. L. Myers took care of the work according to James 5:14.

In the evening, about 6:30 we came together for the Lord's supper with 68 surrounding the table with Elder Arthur Rice officiating. We do thank the ministers for their good messages and the brethren and sisters, kind neighbors and friends for attending our love feast and invite them all to come back again.

May God help us that much good

might be done for the cause of Christ.

Susanna B. Johns.

WAYNESBORO

We the Waynesboro Congregation of the Dunkard Brethren church met in triannual council meeting on the 30th of March, at 2:30 p. m.

Eld. L. B. Flohr of Vienna, Va., who was elected our presiding Elder at our last council meeting was in charge of the service.

He read Psa. 90 and led in prayer. He then made some helpful and uplifting remarks on the 17th verse.

There was a large amount of business to come before the meeting, which was disposed of in a business like and Christian manner.

The deacons gave the report of their annual visit.

We decided to hold our Harvest meeting yearly, on the first Saturday in August. Also a revival meeting some time this fall. The date will be announced later.

We desire the prayers of God's children that we may grow and hold us faithful unto the end.

A. Mae Tharp.

WAYNESBORO

We, the Waynesboro congregation, met for our spring love feast Saturday, May 4th. Our Elder, L. B. Flohr of Vienna, Va. opened the meeting at 10:30 and preached for us, followed by Eld. T. C. Ecker of Taneytown, Md.

Dinner was served in the basement.

In the afternoon Bro. Ecker

preached the first sermon, and Bro. Arthur Rice from near Frederick, Md., preached the examination sermon.

Eld. Ord L. Strayer of Vienna, Va., came in the evening and officiated.

Because of the weather, and of sickness among the members and their children, our attendance was not as large as sometimes. But those who were privileged to attend, felt that we had a real feast of love.

On Sunday morning Bros. O. L. Strayer and L. B. Flohr preached for us. The brethren gave us some very good admonition, and we feel the meeting has been a blessing to us.

May the Lord bless and prosper the work at this place.

A. Mae Tharp.

NEWBERG, ORE.

On April 27th Elder E. L. Withers of Pendleton came over and preached for us on Saturday evening, Sunday and Sunday evening. We were sure glad for these meetings, as our Elder, James Harp, has been real poorly for several months and couldn't be with us at our services. We are glad to say he is improving now and hope he can again meet with us each Sunday.

We decided to have a love feast, the time to be set later.

In January Bro. and Sister T. C. Ecker of Taneytown, Md., was with us in a two weeks' series of meetings. The weather was very bad and the crowds were very small, yet Bro. Ecker preached the word in no uncertain sound.

We are few in number, but are trying to hold up the banner of

King Emanuel hoping the time is not far off when we shall get reinforcements.

We have been meeting in the home of Sister Van Dyke for Bible study each Sunday at 10 a. m. for a couple months. Now since warm weather is here we will meet in the church again. The harvest is so great and the laborers so few, pray ye the Lord of harvest that He may send laborers into His vineyard.

We ask all the Monitor family to remember us at the throne of Grace.

Sister Mollie Harlacher.
R. 3, Box 23, Newberg, Ore.

MT. AETNA, PA.

We, the members of the Bethel congregation, met in quarterly council on April 6th at 7:30 p. m. with our Elder J. L. Myers in our presence. Elder A. B. Rice of Fredrick, Mr., was also with us.

The meeting was opened in a general way after which the unfinished business was taken care of. The time for our revival meeting and spring love feast was made since our last council meeting and the time was too short to announce it through the Monitor as we had expected too.

Delegates were elected for District meeting, Bro. A. D. Gible and Bro. D. F. Ebling. Bro. Wm. Wolf and the writer as alternates.

Our Elder also gave us as a church some god admonition. We also decided to have a spring and fall love feast.

The business of the church was done in a brotherly way.

On Sunday morning we started a revival meeting with Bro. Rice as

our evangelist. These meetings lasted for two weeks. While with us Bro. Rice preached eighteen inspiring and upbuilding sermons to us. He did not shun to declare the whole council of God but brought forth with zeal and power the unadulterated word of God, which was and is and always will be the faith once for all delivered to the saints, which shows the way from earth to glory, and it will either save us or condemn us. It shows the sinners their eternal doom and awakens the spirit within them and is calling them to a higher plain of living.

We were glad and made to rejoice when one dear young soul accepted the call and came forward and give his heart to God and his hand to the church.

We had a good attendance throughout the meetings.

On Sunday morning, April 21st Bro. Rice preached his last revival sermon, his text was "Opportunities Withdrawn." Sunday afternoon Bro. Fahnestock preached for us, his text was part of the 32nd verse of the 24th chapter of St. Luke, "Did not Our Hearts Burn Within Us." Then Bro. Shank from Mechanicsburg read the 11th chapter of I Corinthians, after which Bro. Rice and our Elder preached the examination sermons, and in the evening we had the love feast. About fifty communed, with Bro. Rice officiating.

We had a fine love feast, and may God help us to so live that when our time comes to cross the silent river of death that we may cast anchor on yonder shore, is our prayer.

James Kegerreis.

BEREAN CHAPEL

We just closed a very interesting series of meetings which were conducted by Bro. L. B. Flohr of Vienna, Va. They began May 12th, on Sunday evening and closed Sunday, May 19th. The interest was good throughout the meeting.

Our love feast was held May 18th which was very inspiring and much enjoyed. Bro. D. S. Flohr and wife of Shady Grove, Pa., were with us at the love feast and on Sunday.

A council was held previous to the love feast.

Bettie Winegord, Clerk.

ASTORIA, ILL.

The Astoria Dunkard Brethren expect to hold a two weeks' meeting (if the Lord wills), beginning June 9th, 1935, and continue until June 23rd, 1935, with love feast June 22nd. We extend an invitation to all to be with us in these meetings. Especially do we desire the presence of our dear ministering brethren at our love feast.

Eld. D. S. Flohr of Shady Grove, Pa., is to conduct our meetings. If you cannot be present, pray for the church at this place. Pray for Elder Flohr that God may bless him with health and strength, that he may break unto this community the Bread of Life.

Eld. A. H. Lind,
Per H. R. Dickey.

OBITUARY

Susie May, wife of Elder D. W. Hostetler, was born February 11, 1881, in Miami County, Ind., and departed this life May 15, 1935, at

the Wabash hospital, age 54 years, 3 months and 4 days.

On September 15, 1867 she was united in marriage with Daniel Webster Hostetler, and this union was blessed with three children, two sons and one daughter.

In the year 1896 she united with the Dunkard faith which she retained and in which she labored till the death angel, the rider on the pale horse, plucked her from the fond embrace of the home. Sister Hostetler was ambitious and untiring in her ardent labors. She held her membership with her husband in the Pleasant Ridge congregation.

Thus she leaves to mourn her departure, a husband, three children, an aged father, namely John Wis-singer, five brothers and sisters, and a large circle of relatives and friends.

Her body was brought to the home in North Manchester where a short service was held conducted by the pastor of the N. Manchester church, then conveyed to the Pipe-creek church house near Perue, where the funeral was conducted by the writer, assisted by S. Kendell and A. Miller, to a large concourse of people.

Interment was made in the Deer-creek cemetery near her girlhood home.

A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home.
The world can never fill.

D. P. Koch.

MUST I GO AND EMPTY HANDED?

After a month only of Christian life, nearly all of it upon a sick bed,

a young man of nearly 30 years lay dying. Suddenly a look of sadness crossed his face, and to the query of a friend he exclaimed: "No, I am not afraid, Jesus saves me now; but oh, must I go and empty handed

Must I go and empty handed,
Thus my dear Redeemer meet
Not one day of service give Him,
Lay no trophy at His feet.

Not at death I shrink nor falter,
For my Savior saves me now;
But to meet Him empty handed,
Thought of that now clouds my brow.

Oh, the years of sinning wasted,
Could I but recall them now,
I would give them to my Savior,
To His will I'd gladly bow.

Oh, ye saints, arouse, be earnest,
Up and work while yet 'tis day,
Ere the night of death o'ertakes thee,
Strive for souls while still you may.

Must I go and empty handed,
Must I meet my Savior so?
Not one soul with which to greet Him,
Must I empty handed go?

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.)—Selected.

MY FUTURE

Sister Doris Pease

I passed a fortune teller's stand
And stopped to see what I could

see;

A sign in glaring letters read:

"Your Furtue Told—A Quarter sum

The Tempter came up close to me
And said so shy and cunningly,
"Now won't you pay that meager Fee."

Your enire future to forsee?"

I thought a while, but then i saw
My Christ in dark Gethsemane,
And thought I caught the vision there

That Christ would have me know
and see.

I bowed my head in greif and shame;

Has Christ done all these things
for me?

Oh then, is not my future worth
Far more than Satan's quarter fee?

I told him, nay, my future lay
In God's eternal, mighty hand,
And God alone my future knows
So shall I walk the way He planned.

Tomorrow's "what?" can not appall
When faith looks into Jesus' face,
And catches there the gleam of hope,
And guidance through His blessed grace.

If I but see the cross of Christ
And know He pardoned me from sin;

If I but know His love abides
In it's abundance great within;
If I can see His guiding hand,
And know that in the darkest hour,

That hand will guide me saetly through,

I would be brave nor need to cower.

If I can live as Jesus taught—
 To walk by faith and not by
 sight,
 I have no fear, I'll go astray,
 For He shall lead me into light.
 I care not what the future brings,
 The brightest day or darkest hour
 Since Christ the future planned for
 me
 I know He'll always lead me
 right.
 —Selected, McClave, Colo.

BECAUSE OF THY GREAT BOUNTY

I have shewed you all things, how
 that so labouring ye ought to sup-
 port the weak, and to remember
 the words of the Lord Jesus, how
 he said, it is more blessed to give
 than to receive. (Acts 20:35.)

Because I have been given much,
 I too shall give;
 Because of Thy great bounty, Lord,
 Each day I live,
 I shall divide my gifts from Thee
 With every brother that I see
 Who has the need of help from me.

Because I have been sheltered, fed,
 By Thy good care,
 I cannot see another's lack
 And I not share
 My glowing fire, my loaf of bread,
 My roof a shelter overhead,
 That he too may be comforted.

Because love has been lavished so
 Upon me, Lord,
 A wealth I know that was not
 meant

For me to hoard,
 I shall give love to those in need,
 The cold and hungry clothe and
 feed;
 Thus shall I show my thinks indeed.
 —Selected.

IN MEMORY OF LOVED ONES

A voice is hushed that used to speak
 To you in love's low tone;
 Dear hands are folded out of sight,
 Which oft have clasped your own.

Fond memories of the past to you
 The present now they seem;
 They linger in your heart today
 Just like a pleasant dream.

'Tis hard to part from those we love,
 Who have life's journey run,
 And harder still to teach our hearts
 To say, "Thy will be done."

We should not question God's design
 While passing 'neath the rod;
 We know 'tis true what He has said,
 "Be still; I am thy God."

His chastening hand may send the
 blow;
 The other, heal the wound;
 Hark, hear the soothing message
 now,
 "There's balm in Gilead found."

That cleansing balm will fit our
 souls,
 When we from earth retire
 To hear the words from lips Divine,
 "It is enough; come higher."

'Tis sweet to know there is a land
 Where severed ties may meet,
 Where broken links, in friendship's
 chain
 May all be made complete.

We sometimes sigh for that bright
 land,
 Where loved ones fondly wait
 To clasp our hands with welcome
 home,
 When passing through the gate.
 —Selected.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Crossing the Red Sea.
Exod. 14:1-31.
- July 14—The Manna Given. Exod.
16:1-26.
- July 21—The Ten Commandments.
Exod. 20:1-26.
- July 28—The Golden Calf. Exod.
32:1-35.
- Aug. 4—The Atonement. Lev.
16:1-34.
- Aug. 11—Christ Our Atonement.
Heb. 9:1-15.
- Aug. 18—Religious Feasts Ordained
By God. Lev. 26:1-44.
- Aug. 25—The Sending and Report
of the Spies. Num.
13:16-33.
- Sept. 1—The Sin of Unbelief.
Num. 14:1-38.
- Sept. 8—The Sin of Moses. Num.
20:1-13.
- Sept. 15—The Brazen Serpent and
Its Antitype. Num. 21:-
5-9; John 3:14-18; John
12:32.
- Sept. 22—Balak and Balaam. Num.
22:1-35.
- Sept. 29—The Cities of Refuge.
Num. 35:1-34.

PRIMARY SUNDAY SCHOOL LESSONS

- July 7—What Elisha Did on
His Way to Bethel. II
Kings 2:12-25.
- July 14—Elisha Restores a Boy to
Life. II Kings 4:18-37.
- July 21—How a Little Girl Helped
Her Master Get Well. II
Kings 5:1-14.
- July 28—Elisha's Heavenly De-
fenders. II Kings 6:8-18.
- Aug. 4—The Boy Jonas Made King.
II Kings 11:1-21.
- Aug. 11—Good Hezekiah Destroys
Wickedness. II Kings
18:1-8.

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- Aug. 18—God Answers Hezekiah's
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20:7.
- Aug. 25—Josiah, God's House, and
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22:1-13.
- Sept. 1—Nehemiah Loves His Home
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1:1-11.
- Sept. 8—Ezra Reads God's Book to
the People. Neh. 8:1-12.
- Sept. 15—Nehemiah Regards the
Sabbath Day. Neh. 13:-
15-22.
- Sept. 22—Esther Chosen to be
Queen. Esther 2:1-20.
- Sept. 29—Review Characters and
Events of the Lessons for
the Quarter.

BIBLE MONITOR

VOL XIII

July 1, 1935

No. 13

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CONFERENCE REFLECTIONS

Another general conference of the Dunkard Brethren church is a matter of history and most of us have returned to our fields of labor. It is well for us to give some thought to the work of our conferences year after year for they indicate to a large extent the general trend of the church.

It might be of interest to those who could not attend the meeting to have a brief report, so we send a few lines along. It is impossible for one to get the inspiration from a written report that he would by attending a meeting, but many cannot attend these gatherings and a few lines regarding our work may encourage such in their efforts to uphold the faith of the Gospel as the Dunkard Brethren under-

stand it.

The park where our meeting was held is equipped to take care of gatherings such as ours without any serious difficulty and the management did their best to make our stay as pleasant as possible.

Although the weather was rather disagreeable at times, all seemed to fare well enough.

The attendance at the various sessions was as good as could be expected under the circumstances we believe, and better than what many expected. If financial conditions improve we believe these annual gatherings will be more largely attended by our membership, and others as well.

The writer was not in attendance at most of the preaching services but from the expressions of others we believe these services were

interesting and edifying.

Our brotherhood was fairly well represented in the delegate body during the business sessions and the work was taken care of in good time with due consideration and discussion.

The reports given by the different boards indicate much good being done in various avenues and also a dire need for a work such as ours. There is as great a need in our day for a body of believers to hold firmly to, and strive earnestly for, the gospel of our Lord Jesus Christ as there ever was in any generation. With the human family so much inclined to travel the broad road and the churches in general so corrupted with all kinds of ungodliness adding to this tendency, there is need for men of God to stand out and declare the message of our Master, "Repent ye for the kingdom of heaven is at hand" and warn men to flee the wrath to come. May the members of the Dunkard Brethren church ever be men and women of that type.

A number of queries came before our meeting this year; some were intended to correct misunderstand-

ings while others were intended as safeguards to our work and others aimed at getting some of our rulings nearer gospel teachings if possible. Queries of this nature should always be welcome at our conferences.

For the good of the church all misunderstandings should be settled as quickly as possible. It is apparent in these days of false teachings and deceptions there is need of erecting safeguards as we go along that the fath may be preserved at all costs. Then too, should we discover that we can get closer to the gospel as a body by changing some of our rulings it would be wise indeed to make the change; however, no changes should be made without due consideration.

We believe the work done at this conference will help in many ways to make us a peculiar people zealous of good works.

If we are faithful to our calling in our day we will be as the faithful of old, "strangers and pilgrims on the earth."

NOTICE

We have been so busy of

late that a number of cards and letters received remain in our files unanswered. It is next to impossible for us to get all the correspondence attended to as we should. We kindly ask you all to bear with us in this matter and we will do the best we can.

Some have been wondering why their renewals are not credited on the mailing slips. We expect to reprint slips in the near future and then all will be corrected.

In looking over our subscription list we notice quite a few delinquent subscribers. Since we expect to reprint our lists soon we would like for as many as possible to send in their renewals at once. Your cooperation is needed and appreciated in this matter.

We now have a number of extra copies of the Monitor on hand that we would like to get circulated. Try doing a little missionary work by helping us circulate these. Tell us how many you can use in this way and we will send them to you free of charge. Some poor lost soul may be saved by your efforts if you help in

this work. We are always glad to get names and addresses of parties who might be interested in the Monitor. Send them along at once if you have some.

The Missionary Board has printed a little leaflet entitled "Do You Want Salvation?" which is ready for free distribution. Order some and help spread the truth. Order either from the members of the Mission Board or from our office.

The outlook for our work seems somewhat brighter now than for some time and with your cooperation the Monitor and Dunkard Brethren church can accomplish much good.

Keep us well supplied with good material for the Monitor and you will continue to have a good Monitor. Just now we have some material that needs correcting and recopying before it will go to the printers. This makes extra work for us but we will get it in the Monitor as soon as possible. In writing for the Monitor, just write on one side of the paper and write plainly using ink if possible.

—Editor.

BIBLE MONITOR

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THE DAY OF ATONEMENT

Lester Eckert

The children of Israel were commanded to do no work on this day, but to remember the sins they had committed. God said they should think of them, repent of them with great sorrow. Whoever would not do this God said, should be punished for that day was to be the most solemn day of all the year, to the children of Israel. It was called the day of atonement.

Some of the things that the children of Israel were

commanded to do might be worth our consideration. To remember the poor when they gathered in their harvests; to be honest one with the other; not to be unkind to the blind or deaf so as to make them fall along the way.

"Ye shall not steal, neither deal falsely nor lie one to another, ye shall not round the corners of your head neither shalt thou mar the corners of thy beard. Ye shall keep My sabbaths and reverence My sanctuary, I am the Lord."

If any one knew some evil of another he must not go about telling it, not to be tale-bearers. They were not to hate one another, but to love each other as they loved themselves. If a stranger from another country should move among them, they were not to treat them unkindly, they were to be kind to them and love them as if they had always lived together among them. How are we measuring up to that standard?

R. 1, Mechanicsburg, Pa.

May we double our efforts for salvation not only for ourselves but also for others.

SIN AND REDEMPTION

Ida M. Helm

It is hard for man, morally dwarfed and warped as he is, to trust implicitly in the gracious God, and utter his praise as we should, for we all have sinned and come short of the glory of God.

He is good, He is glorious! in Him is all penetrating and diffusive light. He is the source of wisdom, knowledge, peace, holiness, happiness, love and life. Without Jesus what would man be? Religion would be an empty science as it is in pagan lands today, full of terror and despair and racked with realizing anticipation of future successive, substantial and endless misery and woe.

Everything that God created He pronounced good. Man was pure and sinless created in the image and likeness of God. Mankind took sin from the hand of Satan and blighted God's pure and lovely creation, filled men's hearts with cruelty, blasted human hopes, filled the centuries with corruption and crime, broke the heart of God's

well-beloved Son and murdered Him.

Through sin man's inhumanity to man makes countless thousands mourn. Satan is powerful, he is crafty, he is a liar, he is lawless, he is a murderer. Man cannot chain him. Man can not legislate Satan and sin. The old man of sin can not be reformed, it must be crucified, dead and buried, and the new man in Christ Jesus must walk in newness of life. Satan was conquered on Calvary.

The promised Messiah appeared in the time when Pilate was procurator of Judea, and he was rejected of men. If a blood-thirsty mob had taken Jesus out and crucified Him by force in some out of the way place His blood would not have atoned for our sins. He must be crucified in a legal way. He must go voluntarily to the cross. He must be brought before the Sanhedrin, the highest court of Jewish authority and there the sinless one, the one who was declared to be innocent, must have the death sentence pronounced upon him. He must be taken before Pilate and Herod that the representatives of

Rome, the world power may declare there is no fault in Him, He is innocent. There was no one to plead His case. All forsook Him and fled. He was doomed to death on the cross.

In the ancient world the cross was not eulogized as it is today. A crucified criminal, was in the sight of men, detested. He was cursed of God. Jesus had to stand in our place and bear the curse of sin or we would be under sentence of eternal death today. All the blood of every animal that was shed under the old ceremonial law could not take away one sin. Only the blood of the sinless Son of God had the efficiency to atone for sin.

The first Adam sinned and fell and the human race fell with him. Christ the second Adam was sinless, He overcame Satan and temptation and in Him we can take refuge and be saved. The disobedience of the first Adam was met by the obedience of the second Adam.

Jesus became incarnate that He might undo what the first representative did. He was slain, for the wages of sin is death. Great has

been the ravages of sin, it measured man's years at 70.

I John 1:8-9 says, "If we say we have no sin, we deceive ourselves and the truth is not in us." No man ever was absolutely sinless and not in need of the application of the cleansing blood of Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood," (Rom. 3:24-25.)

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him in baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life . . . our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:3-4.)

We are not only to be dead with Christ, but we must rise with Him to live in Him, if we would find rest for our souls.

Though the Christian be dead to the world, the world the world will not be dead

toward the Christian. The world is at enmity with Christ and from it will issue deeds of ill will and hatred that will severely try the love and faith of the followers of Christ.

On the day of atonement the blood of the sacrifice was carried into the most holy place, while the flesh of the victim was not eaten but burned outside the camp. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." (Heb. 13:12-13.) As if we were going forth with Him when He was led away to be crucified. He was led away as a malefactor, He was the object of scorn and contempt. He was taunted and reviled while he was on the way to the place of execution, and even on the cross.

Alas, how many there are who profess to love Him when religion subjects them to no reproach, but had they been present when He was led to execution would have shrunk back from following Him to Calvary. To be identified with Christ today,

followers of Christ must utterly renounce all worldly, carnal things, even though it entail scorn and contempt for Christ's sake.

Christ's resurrection meant endless life, He did not rise to die again. The Christian's baptism in the watery grave means a death and resurrection to life once for all. Not to live again to the world. Paul asks the question, "How shall we that are dead to sin live any longer therein?" When we die to sin we sever our connection with it. We put a virtual end to our sinful life. To live in Christ and Christ in us we must possess and practice all the truths taught in His word, thus we are children and heirs of God, joint heirs with Jesus Christ.

To not obey all the teachings of God's word is to live without God. The condemning power of sin is so great that it is utterly impossible for the best moral man that ever lived to save himself. Some of the men who crucified Jesus passed as moral men. Only those who live in Christ and practice all his teachings can appropriate to themselves the cleansing efficacy

of the blood of Christ.

Jesus was rejected of men, He had no where to lay His head, He had nothing but a cross. In His will he bequeathed to each child of God a cross with the stipulation that he bear it daily after his Master. He promised, "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

R. 2, Ashland, Ohio.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 8

Paul told the Elders of Ephesus that after his departure "greivous wolves shall enter among them not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30.) This condition came very soon after the apostles had departed this life.

Before the close of the first century there had arisen a number of men advocating heretical doctrine. The most general name given to those doctrines was

Gnostic, a Greek word meaning knowledge. Paul says to Timothy in his first epistle (6:20) "Avoiding profane and vain babblings and oppositions of science (knowledge) falsely so called." Some of the doctrines these men advocated was that Jesus was born of Joseph or some other man and Mary, and denying the resurrection of the body. They tried "To graft Christianity upon paganism. They believed that out of the supreme God emanated a large number of inferior deities, and that in Christ one of these deities dwelt. They interpreted the scriptures in an allegorical manner, making every statement mean what ever the interpreter saw fit."

One of their greatest advocates was Simon the sorcerer, (Acts 8:9-25.) History tells us that this man went through Asia Minor, making out himself to be some great one. Some of the disciples were deceived and went after his wicked and diabolical doctrine. In the second century this doctrine had gained a wonderful foothold. The church had to continually fight it. Some

very able men espoused this doctrine and wrote in defense of their claims. But the church had some men that were able to expose their wicked doctrine, among those who wrote against these hereticks is Tertullian. He wrote five books against them.

After the destruction of Jerusalem there was a sect that sprang up from the Jewish Christians, that advocated some of the same doctrines that those Gnostic people believed. They were what we would call Unitarians, denying the divinity of Christ, and the Holy Spirit, and claimed that unless people obeyed the law of Moses they could not be saved.

With these heresies rising up, the church finally became inoculated with those doctrines and left off some of the nonconformity to the world; eventually became so corrupt that those who wanted the faith and doctrine that was taught by the apostles and their co-laborers, had to separate from the general church. The first of such bodies, we have any account of, arose in the fore part of the second century. Montanus,

a prebyster, began to proclaim certain doctrines that the general church considered heretical.

Montanus began his preaching about A. D. 155, in Phrygia, a province in Asia Minor.

One of the outstanding principles that Montanus claimed was the gift of prophecy. A number of his followers claimed this gift. Hurlburt, says, in his story of the Christian church: "The Montanus should scarcely be classed among the heretical sects, though their teachings were condemned by the church. They were Puritans, claiming to return to the simplicity of the primitive Christianity. They sought for a strict discipline in the church, held to prophetic gifts as the privilege of disciples and had many prophets and prophetesses in their membership. Tertullian, one of the greatest among the early fathers embraced their views and wrote in their defense. In modern times John Wesley gave approval to Montanus, and most of his teachings; and Harnack, an eminent modern scholar has also endorsed them."

The Montanists, as this body of believers were called held faith, repentance and baptism for the forgiveness of sin as the only means of salvation. Tertullian says, "Lastly He commands them to baptize into the Father and the Son and the Holy Ghost, not into an impersonal God. And indeed it is not once only, but three times that we are immersed into the three persons at each several mention of their names."

We also learn from Tertullian that the Montanists advocated and practiced feet washing. For he speaks in strong language, "against a Christian woman to marry an unbeliever, because if she would do so she could not wash the saints' feet nor offer to them either food or drink, but must, if she would honor them, conceal them in the house of another because of the unwillingness of her husband to gratify her in this particular."

Tertullian also tells us of the Lord's supper, or feast of Agapae. He says: "Our feast explains itself by its name. The Greek call it Agapae, i. e., love. What ever it costs, our out lay in

the name of piety is gain, since with the good things of the feast we benefit the needy. . . . The participants before reclining, taste first of prayer to God. As much is eaten and drank, to satisfy the craving of hunger. Then they talk as those who knew the Lord is one of their auditors."

Some time during the second century there was a treatise wrote, called The Constitutions of the Holy Apostles. In section 7, we find just before they, the Christians, partook of the Eucharist, what we call the bread and cup; the deacons would instruct the people saying: "Let no one have a quarrel against another; let no one come in hypocrisy. Then let the men give the men, and the women give the women, the Lord's kiss. But let no one do it with deceit, as Judas betrayed the Lord with a kiss."

We find that the Eucharist, bread and cup, was always partaken in connection with the feast of Agapea until after the middle of the second century, when it was separated, the feast of Agapea was eaten in the evening, while the Eucharist was cele-

brated in the morning, finally the Agapea was discarded altogether, except in the church in Africa where it was continued for several centuries.

The Montanists held to the primitive practices in these doctrines as well as in nonresistance and nonconformity. Tertullian says: "But now inquiry is made whether a believer may turn himself into military service and whether the military may be admitted into the faith. . . . There is no agreement between the divine and the human sacrament, the standard of Christ and the standard of the devil. One soul cannot be due to two masters—God and Ceasar. The Lord in disarming Peter also disarmed every soldier that believed."

In speaking of nonconformity in dress, he denounces the garb that the idolaters or worldly people wore, especially the striped broad bared clothes, as used on idols.

The Christians of this age, we are writing now of, were very strict to have all their women veiled. It seems, even at that early date, the question arose whether young girls that were not

married should be veiled. Tertullian wrote quite a long treatise on this subject wherein he states that all women who believed would have to be veiled.

We may have in our next chapter something of the growth of the church in the second century.

Salida, Calif.

DANIEL

J. A. Leckron

Chapter 2:31-36

We believe this image that Nebuchadnezzar saw in his dream, and that Daniel interpreted same for him and also told him what it meant to him, is one of the most interesting subjects in the Bible, as it brings down from the time Nebuchadnezzar was king until the present, and till this age shall end.

Daniel says to him, "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This images head was of fine gold, his breast and his arms of silver, his belly and his thighs of

brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

This was a great, and high image, its size was ninety feet high, and nine feet across, see Daniel 3:1.

Now Daniel told Nebuchadnezzar, the king, that he was that head of gold, and you will notice that the most precious metal was used for the head, and that represented the greatest kingdom that ever existed. You will notice that each part represented in this great image as gold first, then silver, then brass, then iron and then iron and clay mixed, and you will notice it is to give us to understand that the governments of men are growing weaker from day to day, as illustrated in this image. Babylon was the strongest kingdom in the world, but Daniel told Nebuchadnezzar that the time would come when a weaker nation would rule the world, and that was the Medo-Persian empire, and that came in the breast and arms, and next to conquer was the Grecian empire, which was represented by the belly and thighs, and goes on down to the Roman empire which is represented by the legs, which was iron; and then the feet and toes were iron and clay mixed, which brings us down to the present time when the world and governments are trying to mix Monarchy and Democracy together, and anyone knows very well it won't mix to last very long, and when that stone that Daniel says that is cut out without hands, comes to earth and strikes at the feet of that great image, then the image will fall and crumble into fine dust so there will be nothing left of the world kingdoms, and this stone is Christ. He will then set up His kingdom, and it shall be an ever-

lasting Kingdom that shall never end.

If you will read the second chapter of Daniel and study what it means, you will surely learn we are in the last days and that is represented by the feet and toes in this image. These prophecies are very interesting if we just put our mind to them and try to learn what they mean for us.

They were put in the Bible for a purpose, and if we fail to get it, we have just lost that much of the Word of God. Now it seems strange that Nebuchadnezzar would go right ahead and build this great image after being told what the dream was, and yet it gives us to understand that man has been a failure from the very start, for he forgets his Maker and falls lower each generation. This story also gives us to understand that when God gave the Children of Israel over into Nebuchadnezzar's hand, it was the last of the rule of the Children of Israel and will never be again until the Gentiles are fully come, which we believe will not be many years hence.

Greentown, Ind.

"WHAT SAITH THE SCRIPTURE?"

Ethel Beck

I read this article in two different Sunday School papers, by Clarence Orval Baker, and think it would be good for all Monitor readers to see. Might it help us to be more exact in quoting scripture lest we leave the wrong impression on the minds of others:

The title of this article, which is also the words of Paul, may well be used for a slogan by all Christians. When people ask you questions that are deep and difficult to answer, draw your Bible from your pocket and say, "What saith the scripture?"

When folks quote spurious scripture, such as proverbial sayings or quotations which have a sentiment with a scriptural flavor, hand them your Bible at the same time requesting them to read the alleged quotation from the sacred text. I have heard the following quotation many times and have convinced myself by an exhaustive search of Holy Writ that they were not scripture.

Not many days or weeks roll by at a time without someone saying, "You know the Good Book says, 'God helps them who help themselves'." Well it is hard for me always to be correcting folks, especially people who are older than myself and ought to know better, but such persons should be told. "No the scriptures are entirely silent on that very thing." I do think that is a fine sentiment, and it is true many times, but God also succors the helpless who have no means of helping themselves.

I know a successful young minister who, during his discourse, quoted the follow, "The things I once hated now I love, and the things I once loved now I hate." Phil. 3:7 says, "But what things were gain to me, those I counted loss for Christ." This brother thought he was quoting scripture, and was surprised when a retired minister, who was in the audience that morning, approached him at the close of the service and quietly called his attention to the fact that such an assertion was not in the Bible. The minister went home and told

his wife who declared that it certainly was in the Bible, for she had read it many times. After a thorough search they both gave it up contented to know that it was a good old saying often quoted in testimonies of sainted old Christian and youthful pilgrims alike.

Not long ago, a man rode into my yard on horseback who wanted to talk over a little matter of business. The conversation drifted from business to Christian character. At length the gentleman said, "You know the Good Book says 'that people shall grow weaker and wiser.'" I had heard the same thing before and knew certainly that it wasn't, but was counterfeit. How cunningly the devil fools people into repeating proverbial sayings and making them think they are the words of God.

I have heard people affirm that the Bible said, "The time will come when ye shall not know the winter from the summer except by the falling of the leaves." "Yes sir, the Bible did say so." How eagerly I searched the Bible from "kiver to kiver" the first time I heard that, being a little sus-

picious that it was not a part of the inspired record. But alas, it was not and I returned from the hunt weaker from physical exhaustion and wiser from what I had learned but able to say with certainty, "It is not in the Bible."

"Willful waste makes woeful want," and "Let every tub stand on its own bottom," come in for their share of attention too. I can see how any one might be prodigal with nature's bounties but why any tub should want to stand on another's bottom is entirely beyond my feeble power of comprehension, and why anyone should accuse this latter of being scripture transcends, to my mind, all human reason.

The devil has other ways of beguiling people besides leading them on spurious scriptures and one of them is to influence them to carelessly misquote certain passages or give them in their own words. I feel sure that few people, if any, do this intentionally to harm, but the arch deceiver is behind the movement anyway. We hear numbers of people say, "Man shall live by the sweat of his brow." Many may,

and do live by this means, and probably that is what is meant when God says, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19.)

Another stock phrase is that, "Money is the root of all evil." Money is dangerous in some hands and is not deserving of devotion of any sort, but what Paul really wrote to Timothy was, "For the love of money is the root of all evil." (I Tim. 6:10.) Thus it might be possible with God for a rich man to be clear of guilt when accused of possessing the root of every imaginable evil, when according to the misquotation he would stand openly condemned, and so would all people for everyone has at least a tiny bit of money a part of the time.

A thorough search of the Bible with reference to any quotation that is in any respect doubtful, will soon make the student efficient along these lines, able to know almost instantly whether he is depending on the Bible or just what someone says is God's word. "Study to shew thyself approved unto God, a work-

man that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

After reading this article in two different papers it makes me take a review of the past and wonder if I have been misquoting any scripture or using other proverbial sayings as scriptural, which really is worse. Often when I start to quote a scripture and am not sure word for word I will look it up to make sure then proceed to quote it. Might we all become better acquainted with God's word.

Another saying which many use as scripture, and I have heard our dear ministers use it, is "United we stand, divided we fall." In Matt. 12:25 we have Jesus' words, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." I fail to find the first quotation as scriptural but if any one else finds it so, I will be glad to be corrected.

We notice in the account of Jesus' temptation in Luke 4 and also Matt. 4:6 that the devil misquoted the scripture as found in Psalms 91:-

11-12. Compare them and see.

We also notice that Jesus for each temptation gave the word of God "it is written" so and so. If Jesus our example overcame the devil with God's word why don't we as His followers use it to defeat the devil? He had the Word stored within so that He was able to use it in time of need. The account says the devil left Him so we know he was defeated. Might we all strive for a bigger supply and a better knowledge of the blessed word, so that we may be able to stand every test and temptation, realizing that such things are only to strengthen us in the Christian life for greater battles yet to come, and not to discourage us.

In John 14:26 we have Jesus' words to His disciples, "But the Comforter, which is the Holy Ghost whom the Father will send in My name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We must first have a knowledge of God's word before the Holy Spirit can bring it to our remembrance. We see then

how important it is to first know the Word, lest at some time when we are sadly in need of comfort, consolation, help, strength, encouragement or any other need, we fail to receive it, because we are not familiar with the Word concerning our need, therefore the Spirit can not bring it to our remembrance and we must bear it ourselves.

Let us not only read the Bible but study it prayerfully and carefully, asking guidance that the Word might have the desired effect God intended it to have on us. Not just read it each day as a duty for we find real pleasure and joy in studying and meditating on it. Many times when I get to studying some chapter or subject, I don't want to stop long enough to perform some of the necessary duties of the day. May we all find greater joy and pleasure in reading the Word, than ever before.

"Thy Word is a lamp unto my feet, and a light unto my path." (Psalm 119:105.) Since it is such a guide leading us from darkness into marvelous light, let us consult it when in doubt, as to the course we should take.

Some people seek special guidance or light to convince them of some truths. But if it is scriptural God does not promise to give any other special manifestations to prove it. Neither would the Spirit lead anyone contrary to the Word. Many times in such cases I think they are not willing to give up something in their lives and accept the whole word. Might we ever keep our hearts open to hear God's voice and keep in tune with Him so there will be perfect harmony in our lives according to His word is my prayer.

Dallas Center, Ia.

YOUR WORDS

Keep a watch on your words my
darling

For words are wonderful things,
They are sweet like the bee's fresh
honey,

Like the bees they have terrible
stings;

They can bless and make glad the
heart

And brighten a lonely life,
They can cut in the strife of
anger,

Like an open two-edged knife.

Let them pass through your lips
unchallenged

If their errand is true and kind,
If they come to support the weary,
To comfort and help the blind;
If a bitter and revengeful spirit

Prompted the words, let them be
 unsaid,
 They may flash through the brain
 like lightning
 Or fall on a heart like lead.

Keep them back if they're cold and
 cruel

Under bar, and lock, and seal;
 The wounds they make my darlings
 Are always slow to heal,
 May peace guard your lives, and
 ever,

From the time of your early youth,
 May the words, you daily utter
 Be the words of beautiful truth.

—Ruth V. Lebo.

LITTLE CHILDREN

Vernie Diehl

Little children are some
 of God's good gifts.

Every baby is a dew drop
 from heaven. O, how
 parents should love their
 children. If we do not, our
 heavenly father will not
 love us. We do not love
 little children as we should
 if we do not teach them the
 Jesus way to live.

God loves the little chil-
 dren, everyone; black, or
 yellow, red or white, they
 are all precious in His sight.
 Here is part of a little song
 (tune Jesus Loves Me), it
 tells what we learn at Sun-
 day School and church:

"Sunday School and church
 we love,

There we learn of God
 above;
 There we learn to sing and
 pray,
 Learn the good and perfect
 way."

Children, Jesus had no
 cornfields or fisheries, but
 He could supply food for 5,-
 000 people and have bread
 and fish to spare.

One little girl loved her
 Bible and wanted to take it
 with her to heaven. When
 asked why, she said: "If
 Jesus asks me why I am
 here I will first show Matt.
 11:28, where He said, 'Come
 unto Me'."

Matt. 19:13-15 read
 where the disciples rebuked
 the mothers for bringing
 their children to Jesus for
 a blessing. I suppose the
 disciples thought Jesus was
 too busy to bother with
 little children, but Jesus
 said, "Suffer little children,
 and forbid them not, to come
 unto Me; for of such is the
 kingdom of heaven."

(Ephesians 6:1-3) We
 find children should obey
 their parents in the Lord
 and honor father and
 mother that they may live
 long on the earth. We also
 find here the parents are to
 bring their children up in

the Lord. Sometimes children get cross and think they know better than father and mother. This is because so many children these days are not brought up in the Lord. So many do not obey at home, at school, or in the church. So many bad people will make the world bad. If we disobey the Bible we cannot go to heaven.

Little children be happy if you have a good mother. Timothy had a good mother and grandmother. A good mother will teach her children the Bible.

Nokesville, Va.

STEADFAST

D. K. Marks

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58.) These are some of the words the Apostle Paul wrote to the Corinthian church when he was working earnestly at Ephesus.

Paul had heard that the Corinthian brethren had trouble in matters pertain-

ing to marriage, eating meat offered to idols, the wrong attitude toward spiritual gifts, the Lord's Supper and the resurrection. Paul began to admonish and warn them of their sins and mistakes, point them to peace, unity and charity.

He says, "Be ye followers of me, even as I also am of Christ." They are reminded of the resurrection of Jesus, the resurrection of the just and the unjust. Then he comes with those admonishing words: Be ye steadfast, (firm) unmoveable. Not walking after the lusts of the flesh, the pride of life, worldly pleasures or any of the things that Satan holds out to ruin the spiritual life.

Applying the lesson of steadfastness to our present day, we see Satan is working in many sly and shrewd ways to move the child of God. He may come to a brother or sister with pride in dress, he may appeal to another to be dishonest, to another to be a hypocrite, to another beer or whisky, to another a cigarette or cigar and if the church member accepts some of these sinful things, what does the world say? "Well, I believe I

have as much religion as they have."

Let us think prayerfully and seriously along these lines. We believe if the Apostle Paul were living today he would say: "Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16:13.)

This message should be accepted by both young and old in order to keep the pure and undefiled religion and keep ourselves unspotted from the world. Always abounding in the work of the Lord. "If any man will come after Me let him deny himself and take up his cross daily, and follow Me." (Luke 9:23.) Every day we should find time for prayer, reading and meditating in God's word, singing hymns and spiritual songs, living a clean, pure Christian life in word, thought and action. We are aware of the fact that the world is sinking deeper in sin and wickedness. This should be a warning also encouragement for the Christian to live the Christ life step by step, strive to plant our feet on higher ground. Forasmuch as ye know that your labour is not in vain in the Lord. Paul taught how

Jesus laboured, how He was tempted, how He suffered and died on the cross, His resurrection, the place He occupies in heaven.

Paul lived and laboured with the blest hope and assurance that he would some day inherit a crown of righteousness and eternal life. He taught them that it was possible for them to receive the same blessings if they lived true and faithful, steadfast and unmoveable unto the end of life.

II Peter 3 tells of the punishment of the wicked and those who did not remain steadfast, also the reward of the righteous. Peter ends his gospel message by saying, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever."

R. 3, York, Pa.

Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven.

CHURCH DISCIPLINE

Katie M. Myers

Is there need of discipline in the church?

We know there must be discipline in the schools of our land. A teacher that does not have government over the pupils, can not retain a school any length of time with efficiency.

II Tim. 17) "For God gave us not a spirit of fearfulness, but of power, and love, and discipline."

(Luke 14:27) "Whosoever doth not bear his own cross, and come after Me, can not be my disciple."

The great trouble with people today, they are seeking popularity instead of spirituality, forgetting baptismal vow to God and the church, to be loyal till death.

For everyone that exalteth himself shall be humbled and he that humbleth himself shall be exalted.

Discipline in the home in the selection of bishops and deacons, (ITim. 3:4,5, 10, and 12) "One that ruleth well his own house, having his children in subjection with all gravity, but if a man knoweth not how to rule his own house, how shall he

take care of the Church of God. And let these also first be proved ruling their children and their own houses well.

Essential characteristics in home, school or church: (Gal. 5:22) "But the fruit of the Spirit is joy, peace, longsuffering, kindness, goodness and faithfulness."

In the fulfillment of the scripture in Matt. 7:14, "For narrow is the gate and straight the way that leadeth unto life, and few are they that find it." Condition existing with people of today, going with the crowd, and not eliminating the things that hinder spiritual growth.

507 6th Ave.,
Sterling, Ill.

RANDOM THOUGHTS FROM HITHER AND YON

W. E. Little

First things first. God's Word starts with God the Creator of all things. Yet so often we start with the New Testament and neglect the Old Testament. Can that be the reason many are not well grounded in the truth and so fall prey to false doctrines and fallacies

of men.

Perfectness is like a circle, when it is completed it is finished.

The obtaining of this world's wisdom is not condemned in itself. It is the basing of one's preservation on this wisdom or abolishing the need of God through confidence in this wisdom which is condemned. All of this world's wisdom is profitable if used for the glorifying of our God and the farthering of His wonderful kingdom.

We sing, "More holiness give me"—would it not be better to ask, "help me to strive after more holiness."

Paul says, "All scripture is profitable for teaching, etc."—yet many say, some of them in our own church, that parts of the scriptures are not essential to salvation. Who is to be the judge of that. I never read of Peter, John or Paul saying anything of that sort.

The fear of God is the beginning of wisdom, not the servile fear of a craven but the respective desire of a grateful creation to know and please its Creator, Savior and Preserver.

Paul was undoubtedly the best educated (in this

world's knowledge as well as in the scriptures), of all the New Testament writers and used all of this knowledge for the farthering of the gospel. Who can say this was of little or no value.

All that we ask.

All that we ask or think.

Above all that we ask or think.

Abundantly above all that we ask or think.

Exceeding abundantly above all that we ask or think,

According to the power which worketh in us. Eph. 3:20.

Dallas Center, Ia.

THE MUSTARD SEED

J. J. Eyer

Although so small is it not great when Christ used it to bring forth a great truth? Even so a little child will soon learn to have faith in the mother for its care and protection.

Brother, sister, truly we should have as much faith as a child when we have so many proofs before us every day. When we think of the faith of Noah who believed God and built an ark to save

his family, that was faith. Then I am thinking the people of his day were, as many of this day, saying, look at that old crank building—he says—an ark to keep from drowning, saying it is going to rain. Such foolish talk, for me thinks they came to see what he meant by laying out such a large pattern and went again and told the ones that had lived a farther distance away. Brethren I call that faith.

Again we find Abraham believed God and left his home land and friends (except Lot) who he took along to care for and went out not knowing where, to only a promise of his future home and as yet he only possesses a graveyard still waiting for the promise.

Then we find, taking God at His word again he goes to offer his son of the promise believing God was able to raise him up. (Heb. 11:19.) Truly with all these our faith should grow when we think of the proof that Christ was seen of over five hundred people at one time (I Cor. 15:6) for if it were not true think you not the enemies would ask Paul to furnish the names of some

to disprove his words—well they have failed to do so.

Let us plant our faith in the word of the Lord that it may grow as did those who have gone before for we are several thousand years nearer the promise than they.

(Heb. 11:1) Now faith is the substance of things hoped for, the evidence of things not seen. Why should we ask for more evidence when we have so much proof?

Wenatchee, Wash.

Obey, I beseech thee, the voice of the Lord, which I speak unto thee! so it shall be well unto thee, and thy soul shall live. (Jer. 38:20.)

Know thou the God of thy fathers, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him He will cast thee off forever. (I Chron. 28:9.)

And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. (Acts. 16:31.)

ADULT SUNDAY SCHOOL LESSONS

- July 7—Crossing the Red Sea.
Exod. 14:1-31.
- July 14—The Manna Given. Exod.
16:1-26.
- July 21—The Ten Commandments.
Exod. 20:1-26.
- July 28—The Golden Calf. Exod.
32:1-35.
- Aug. 4—The Atonement. Lev.
16:1-34.
- Aug. 11—Christ Our Atonement.
Heb. 9:1-15.
- Aug. 18—Religious Feasts Ordained
By God. Lev. 26:1-44.
- Aug. 25—The Sending and Report
of the Spics. Num.
13:16-33.
- Sept. 1—The Sin of Unbelief.
Num. 14:1-38.
- Sept. 8—The Sin of Moses. Num.
20:1-13.
- Sept. 15—The Brazen Serpent and
Its Antitype. Num. 21:-
5-9; John 3:14-18; John
12:32.
- Sept. 22—Balak and Balaam. Num.
22:1-35.
- Sept. 29—The Cities of Refuge.
Num. 35:1-34.

PRIMARY SUNDAY SCHOOL LESSONS

- July 7—What Elisha Did on
His Way to Bethel. II
Kings 2:12-25.
- July 14—Elisha Restores a Boy to
Life. II Kings 4:18-37.
- July 21—How a Little Girl Helped
Her Master Get Well. II
Kings 5:1-14.
- July 28—Elisha's Heavenly De-
fenders. II Kings 6:8-18.
- Aug. 4—The Boy Jonas Made King.
II Kings 11:1-21.
- Aug. 11—Good Hezekiah Destroys
Wickedness. II Kings
18:1-8.

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Land and Brethren. Neh.
1:1-11.
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- Sept. 15—Nehemiah Regards the
Sabbath Day. Neh. 13:-
15-22.
- Sept. 22—Esther Chosen to be
Queen. Esther 2:1-20.
- Sept. 29—Review Characters and
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the Quarter.

BIBLE MONITOR

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No. 14

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PRESSING ON

The Christian life is a life of activity. The example of our Savior and His early followers indicates this. One cannot but marvel at the many labors of our Master in the few short years of his ministry as recorded in the gospel; the many acts of kindness, love and mercy, the many tiresome journeys, the numerous discourses and other labors connected with his mission here on earth. This, He did, because of His love and concern for the fallen human family. Testifying on this matter Jesus said, "I am come that they might have life, and that thy might have it more abundantly."

Are we as interested in obtaining this "more abundant" life as Jesus was in bringing it to us? Then too, are we concerned about

our fellowmen as we should be, that they may have this more abundant life also? It is evident that our Master intended that His followers should carry on His work in the way in which he did. In His prayer recorded in John 17:18, He declares thus, "As thou hast sent Me into the world, even so have I also sent them into the world." It is evident that most of us are falling far short of what we should be in many things pertaining to the Christian life. This suggests that we should put forth greater effort in the channels wherein we are falling short.

It would be well for us to keep in mind continually the testimony and example of Jesus and the early soldiers of the cross of whom we have record that our success in the Christian race may be more complete. It is

written, "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." With the help of God, Daniel carried out this purpose and proved to his fellow men that he was a man of God. This required courage and effort on the part of Daniel, but effort in the service of God is always worth while.

All of the faithful soldiers of the cross of which we have record were men of conviction, effort and continued activity. Listen to the testimony of the apostle Paul along this line, "I press toward the mark of the prize of the high calling of God in Christ Jesus." (Phil. 3:14.) This passage of scripture indicates the attitude of this man of God and is an example worth following. "Press" indicates that he was putting forth effort, was moving forward forcibly. This is one of the attributes of a good soldiers of the cross. When gospel conviction seizes upon one, it urges him forward in line with our fore-runner, Christ.

As individuals and as a body, we as professors of

Christianity are not "pressing on" as we should. We have just had another season of refreshing as a result of our last General Conference. This should inspire us to move out with greater zeal and earnestness in the service of our Master. We have purposed in our hearts not to defile ourselves with these modern false doctrines of men which lead to all kinds of sinful worldliness; in this we have done well; now, by the help of God let us carry out this purpose and prove to the world that there are yet men of God on earth. Do we have the courage and conviction of a Daniel?

One of the goals that urged the apostle Paul to press on was this, "If by any means I might attain unto the resurrection of the dead." (Phil. 3:11.) May this also inspire the Dunkard Brethren to greater zeal and effort to our own salvation as well as that of all they that hear us.

DOCTRINE

B. F. Masterson

"Doctrine is something that is taught, what is held

up and put forth as the truth and supported by a teacher."

"Hear and understand, not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." (Matt. 15:10.)

These words of Christ were provoked because of the Scribes and Pharisees criticising His disciples for eating bread with unwashed hands, which was only a silly notion. It does not defile, but teaching spurious doctrine will.

"In vain they do worship Me, teaching for doctrine the commandments of men." Jesus adopted the method of teaching to promulgate the doctrine which was from heaven. He said, "Go ye therefore and teach all nations to observe all things whatsoever I have commanded you." The devil seen that it was a good plan to scatter doctrine and he adopted the same method to promulgate the doctrine of men and devils, (he is a good imitator) mixed with truth to make it passable, to increase its circulation, to compete with the genuine. In this he succeeded. Many will take in the doctrines of

man and devils but few will imbibe the genuine. (Matt. 7:13-14.)

It is that which is taught that we want to take particular notice of irrespective of the teacher. The doctrine which proceeds out of the mouth comes from the heart from which proceeds evil thoughts. The spirit speaketh expressly that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrine of devils. (I Tim. 4:1.)

That is what had been doing the mischief in the churches then and is doing the mischief in the churches now. Some think because Jesus said, "Let them alone, they be blind leaders of the blind," that He meant that they should not be criticised, but I rather think He means "Touch not, taste not, handle not, which all are to perish with the using after the commandments and doctrines of men." (Col. 2:21-22.)

The Scribes and Pharisees who preached false doctrine brought all manner of accusations against Christ and His disciples. Just as it is in this age, when error is exposed the expositor is

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accused of destructive criticism, fault finding and what not. But here is where the man of God will show his courage in the face of the devils tactics. Jesus said: "Every plant which My Heavenly Father hath not planted, shall be rooted up." (Matt. 15:13.)

When Jesus was teaching in the temple on a certain occasion the Jews marveled saying, how knoweth this man letters having never learned? Jesus answered them, "My doctrine is not Mine but His that sent Me. If any man will do His will, he shall know of the doctrine whether it be of God,

or whether I speake of Myself." (Jno. 7:15-17.)

The doctrine that Jesus taught was from heaven, He did not learn it in theological schools. No doubt, for that reason His audiences were astonished at his doctrine for He taught them as one having authority and not as the Scribes, (Matt. 7:28-29) who were educated and taught the doctrine of men.

The doctrine of Christ is not homeless, floating in the air, it does not occupy space. It has its home in the heart of a new creature in Christ Jesus. The idea is general, that there is nothing in doctrine, the practical part of the New Testament is as much doctrine as the positive divine commandments. It includes all that which is taught. Paul said to Timothy, "Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shall both save thyself and them that hear thee." (I Tim. 4:16.)

John puts much stress on doctrine, he says "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the

Father and the Son. If there come any unto you and bring not this doctrine receive him not into your house, neither bid him God speed." (II John 9-10.)

Paul admonishes the Hebrew brethren, not to be carried about with divers and strange doctrine, for it is a good thing that the heart be established with grace. (Heb. 13:19.)

He also warns the Ephesians that we henceforth be no more children tossed too and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive.

The New Testament warns the brethren to beware of spurious doctrines for by Christ's doctrine one is saved and by false doctrine one is lost. Doctrine shapes personality for eternal life or eternal death.

There are denominations who at one time stressed the doctrines of peace, temperance and non conformity. If one would make a study of these three doctrines, he would have to come to the conclusion that if he would drop these three principles from his character, there would not much of a Chris-

tian life be left. At any rate, the ministers eased up on these principles. We know from observation that when the minister fails to impress certain doctrines on his audience what the result will be. If the non conformity principle is neglected the line of distinction between the church and the world is lost sight of. The two named may be so distorted that if the church fathers of fifty years ago would return they would not accept them as their church tenants. The interpretation placed on the doctrine of "peace," has not the genuine gospel ring, the fine gospel bell metal is mixed with foreign matter and gives it a stransound which is detected only by those who His will, "Heshallknow of the doctrine." (Like the sheep knowing the shepherd's voice.) His disciples know the true gospel ring.

Some church leaders of today pat themselves on the back for belonging to a church organization that has taught the doctrine of "peace" for over two hundred years. But it has not the clear gospel ring that it had fifty years ago.

(To be continued.)

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 9

During the persecution that the Emperor Trajan, waged against the Christians in the year 107 A. D., there was a young man named Pliny, that was governor of Pontus and Bithynia. These provinces were located next to the Black Sea and extended as far west as the city of Constantinople. Pliny addressed to the emperor a letter or epistle, which is considered one of the most important documents of early Christian history.

After mentioning the difficulty and perplexity he was in, to know how to proceed against men who were only charged with no other crime than the name of Christian, he proceeds on, saying: "Others were named by an informer, who at first confessed themselves as Christians, and afterward denied it; the rest said they had been Christians but had left them some three years ago. They all worship your image, and the statues of

the Gods; these also revile Christ. They affirm that the whole of their fault or error lay in this—that they were wont to meet together on a stated day before it was light, and sing among themselves alternately a hymn to Christ, as to God and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called to return it. When these things were performed it was their custom to separate, and then come together again to a meal, which they ate in common without any disorder; but this they have forborne since the publication of my edict by which, according to your commands I prohibited assemblies.

"After receiving this account, I judge the more necessary to examine, and that by torture, two maid servants, which were called ministers; but I discovered nothing besides a bad and excessive superstition. Suspending therefore all judicial proceedings I have recourse to you for advice, for it has appeared to me a

matter highly deserving consideration, especially upon account of the great number of persons who are in danger of suffering, for many of all ages, and every rank, of both sexes likewise are accused and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns, and the open country; nevertheless it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken begin to be more frequented, and the sacred solemnities, after a long intermission are revived."

The provinces mentioned in this document we have no record that any church was planted by any of the apostles here, and yet only about seventy-five years from the death of Jesus Christ, the Author and founder of the Christian religion, this religion had almost superceeded the pagan religion. A certain historian has it, "Certainly it is not unfair to infer that in the provinces, more favorably situated, and more industriously cultivated, as rich a harvest may have grown up in faith and

piety, though unnoticed by the pen of the Roman offices, whose mere duty required nothing more from them than its extirpation."

This epistle also reveals some of the faith and practice of these early Christians. One is that they would meet together early in the morning—perhaps this early meeting was because of persecution.

This meeting may have been something like our council meetings, where they agreed to deny themselves of the sinful practices that the pagans were guilty of. After this it seems they separated and come together at another time, that this epistle does not reveal but we would surmise it was in the evening where the feast of Agapae, or Lord's Supper and holy communion were celebrated.

History reveals to us that the church was to be found in every land and almost every city from the Tiber river to the Euphrates river, from the Black Sea to Egypt and Euthopia in northern Africa, and some think as far west as Spain and Britian. Its membership is estimated at the close of the second century to

have been more than two million, from all classes, from the noblest in rank down to the slaves. Among those early Christians the slave was treated as the equal of the noble.

It's worthy of notice that this missionary work was carried on in the face of the bitterest persecution that the Christians ever had. In those provences that Pliny was governor some able ambassadors for Christ preached the glad tidings of Salvation, men and women believed and were willing to be baptized, knowing full well for so doing persecution was awaiting them. It took truly converted people to hold out faithful in those days.

There is considered to have been ten general persecutions against the Christians during the first three centuries of the Christian dispensation. They are commonly enumerated as follows:

1st. Under Nero, A. D. 64.

2nd. Under Trajan, A. D. 95.

3rd. Under Trakan, A. D. 107.

4th. Under Hadrian, A. D. 118.

5th. Under Aurelius and Severus, from A. D. 177 to A. D. 202.

6th. Under Maximin, A. D. 235.

7th. Under Decius, A. D. 250.

8th. Under Valerian, A. D. 254.

9th. Under Aurelian, A. D. 270.

10th. Under Diocletian, from A. D. 284 to A. D. 303.

Salida, Calif.

THE GREAT TRIBULATION

J. A. Leckron

Part I

This is a subject that is not brought to the mind of the public as it should be. The question arises as to where the church will be in the Tribulation period, and the only way we can come to any correct conclusion of the matter is to study the prophesies concerning it.

We find in the scripture that God may reveal to His servants, as to Enoch, judgments in which they will personally have no part. See the Apostle Jude, wherein Enoch prophesies of the Lord's second coming in wrath upon the ungodly.

But Enoch was translated, and never saw that wrath. Though he knew about it, he did not see it. It was revealed to Enoch that he should be translated. Enoch becomes, therefore, a type of the Church which is to be translated from judgment, even as Noah was a type of the Israelitish remnant that will go through the judgment and come out into the new kingdom on earth when the Lord Jesus returns. We need not be surprised, therefore, that the Lord has told His church by the Apostle John of the end under the horrors which they will not themselves enter, nor even see. The principles of evil are on now, "the mystery of lawlessness," many anti-Christ: but not the manifestation, "the anti-Christ," that is restrained. Paul states that, "We that are left unto the coming of the Lord shall in no wise precede them that are fallen asleep."

This great Thessalonian revelation at once proves two blessed things: first, that the proper Christian expectation is to be alive when Christ comes "We that are alive," says Paul by the Spirit.

And second, that so far from there being any time of wrath in store for believers alive when Christ comes, there will be such a naturally expected advantage from being left unto the coming of the Lord that a special revelation was necessary to assure the church that those fallen asleep would not be behind, but should really rise first.

In John 14, Christ says: "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and will receive you unto Myself; that where I am, there ye may be also." It is the anticipatory announcement of the heavenly prospects of the church of God. It is our Lord's first intimation to His saints of this special phase of His coming. Our Lord, on the Mount of Olives, you remember, had given them a view of the dispensation with special reference to His coming to earth in judgment. See Matt. 24 and Mark 13.

Our Lord there looks throughout on the disciples as Jews (which they primarily were), and those passages must be read in the light of that fact. For in-

stance, in Matt. 24, the Lord Jesus says concerning the great tribulation, "There shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be." And in connection with that, "Pray ye that your flight be not in the winter, neither on a Sabbath," because a Jew could only journey so far on the Sabbath day by their custom (Acts 1:12) without breaking the law; and I want to remind you the Jews will not then be under grace. They will not yet know grace in that awful tribulation time that is coming.

We find that the great tribulation is not once mentioned by Paul in his epistles which govern the churches, (Romans to Philemon) nor in Hebrews, nor are the saints warned of it. The last days are indeed spoken of, perilous times were plainly in Paul's view, and the turning aside to Satan from the truth planted by him. But this brings us to emphasize again that the days of the great tribulation are quite another thing from a departure from the Gospel of Grace, or even from the

inspiration of the Bible, as in modernism.

Now we will go to the seventieth week of Daniel, that last seven years, has two halves, in neither of which the church can be here on earth. There is no other place the tribulation can come but in the 70th week of Daniel 9:27. Everybody is agreed about that, who is a careful student of the scripture.

In this prophecy of Daniel we read that in the middle of that week, when three and one half years are up, then He "will cause the sacrifice and oblation to cease." Now there is an abomination thing to sit where he ought not." "When ye shall see the abomination of desolation spoken of by Daniel the prophet (Matt 24) sitting in a place he ought not, then let the remnant (of Israel) flee: Let him that is on the housetop not go down to take out the things that are in his house." For God will have given matters over to the enemy for the "hour" as He did in Gethsemane (Luke 22:53). There is coming this 70th week of Daniel in the middle of which it was prophesied by

Daniel, and by our Lord Jesus Christ, that the anti-Christ would thus take charge of things. Now I said that neither in the first half of this seven years, nor in the last half could the church be here. Why?

Let us go now to the Book of Revelation, chapter 11. There we will look at the first half of this 70th week. You will remember from your study of the Revelation that we come to Jewish things in chapter 11. John has to "prophecy again" and the scene is Jerusalem of the last days: "Rise and measure the temple of God, and the altar, and them that worship therein. And the court which is without the temple leave without, and measure it not; for it hath been given to the nations; and the Holy City shall they tread under foot forty and two months." This verse refers to the last half of the seven years.

This next verse refers to to the first half, "And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." Now 1260 days are three and one half years exactly. Well, you say, it

may be the same time as the other in the preceding verse. Come over into chapter 13 and read of the last emperor, the beast, the anti-Christ. You will find he "Prosper and does his pleasure" for forty and two months, but it is during the second, not the first half of the seven years, as all admit.

I cannot believe that his way is open, till the "two witnesses" are out of the way. He does not fully get his "hour" with his ten kings till then. (Rev. 17:12) During the first half, as described in Revelation 11, God's two witnesses, clothed in sackcloth and operating at Jerusalem, precludes the possibility of the church's presence and testimony on earth. How?

First, the whole earth becomes subject to a testimony which is not the gospel, not "the ministry of reconciliation," and subject to two persons who are not of the church. Here we have two witnesses that are of God, of course, but not preaching the Gospel of Grace, nor grace, as does the church. "And they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

This is Old Testament ground.

Let us quote their description and see in Rev. 11. "These are the two olive trees and the two candlesticks, standing before the Lord of the earth. And if man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. These have the power to shut the heaven, that it rain not during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire." I said that the whole earth becomes subject, under these two witnesses, to a testimony which is not the gospel. You cannot change the gospel ministry—it is "God so loved the world," "Whosoever will." You cannot change that; you cannot mix it up. If the church is here she has to preach the gospel and that only. She has to preach the Gospel of Grace. For the church to leave the Gospel of Grace, salvation to poor sinners, and turn to

anything else is to desert her commission.

The whole earth, I repeat, becomes subject to a testimony which is not the gospel, and to two persons who are not of the church. The present days of "no difference" between Jew and Gentile in God's sight, are past at that time, for the testimony has reverted to Jerusalem and the prophets are of the Old Testament. And they deal with a nation which does not even know the Lord their God, but speak of him as the "God of heaven." (Rev. 11:13.) They do not even know the Lord any more. And they (these prophets) are clothed in sackcloth—a wholly Jewish, Old Testament attitude. I believe Elijah is one of them and Enoch is the other, for the simple reason that the Word says "It is appointed unto man once to die, and after that the judgment" and as these two were taken to heaven without dying, they are to be God's two witnesses to preach to the Jews during the first half of the seven years of the Great Tribulation.

As there is much to be said on this subject, we will

finish in part two.

Greentown, Ind.

THE CHRISTIAN RACE

E. J. Reece

To run, and how to run, is the main particular thing that should interest us. In Heb. 12:1-2, we can learn much, "Wherefore (for which reason) seeing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the Author and Finisher of our faith." That great cloud of witnesses, we find in the preceding chapter, as Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthae, David and Samuel, and of the prophets, of which we learn just how they ran. And that was as the Lord directed. So the writer concludes, by saying "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking

unto Jesus the Author and Finisher of our faith," as those mentioned in the preceding chapter did.

The apostle Paul tells us how He ran, "I therefore so run, not as uncertainly; so flight I, not as one that beateth the air; but I keep under my body, and bring it unto subjection; least that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:26-27.)

And just so with us. If we run with certainty, must lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith.

That faith that "cometh by hearing God's word (Rom. 10:17). Instead of being tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and the cunning craftiness whereby they lie in wait to deceive. (Eph. 4:14.)

Another very important thing to do is to get on the "narrow way," and keep on the "narrow way" where we know the sign boards are true, and use sufficient time

to know just how they read. Solomon tells us that "the race is not to the swift," that means much.

Take time to ask for the old paths, and then walk therein, as did Zacharias, and Elizabeth in all the commands and ordinances of the Lord blameless, and they were both righteous. (Luke 1:6.)

That kind of a race will make any one right, God being no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. (Acts 10:34-35.)

Looking unto Jesus, the Author and Finisher of your faith is the only safe way to run, "Jesus says learn of Me." "Jesus sayeth unto him (Thomas) I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." (John 14:6.)

A few years ago I heard a young minister make the remark in the pulpit, that he knew that the prophets said to ask for the old paths, but he was going to blaze out some new ones, and he did, by which he got the organ into his worship, and the standing posture in prayer, the modern way of omitting

the prayer that Jesus said we should say, when we pray, and the modern style of dressing. All of which is adverse to Bible teaching.

Listen to one of the directions on the narrow way, Paul to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Again to Timothy, "Preach the word." With this connect what he says in Gal. 1:8-12.

Let us consider Paul's teaching as given in I Tim. 6:3, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to Godliness: He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings," finally he says, "from such withdraw thyself."

Hear the apostle further, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5:6.)

To the church at Rome, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple," (unlearned). We should not be side-tracked, deceived by their zeal. We might do to test them out as did the prophet Elijah, the prophet of Baal. (I Kings 18:27-30.)

In running the Christian race we need the spirit and mind of Jesus. In order to overcome the trials and tribulations that may come upon us. The apostle speaking of Christ says, "For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." What helped the Master to endure those trials and persecutions, was the joy that was set before Him, looking forward to the glory that was soon to follow.

Think of the persecutions Paul endured, in stripes above measure, in prisons

more frequent, in death oft. Of the Jews five times he received forty stripes, save one; thrice was he beaten with rods, once was he stoned, three times suffered shipwreck and a great many more he mentioned in this 11th chapter of II Corinthians. And in the end of his race, facing Nero's block, he could say I am now ready to be offered. Why? Because he knew that there was a crown of righteousness laid up for him. The same for us if we run as he did.

Fairview, Mo.

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* **NEWS ITEMS** *

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NEFFSVILLE, PA.

We, the North Lancaster County Dunkard Brethren, decided to hold an all day meeting at Lititz on Sunday, August 11th, beginning at 10 o'clock. Harvest meeting at 2 p. m. There will be services in the evening at 7:30. Dinner will be served in the basement. We extend a hearty invitation to all who can to be present at these services.

Susanna B. Johns.

WENATCHE, WASH.

Because of sickness our council of June 1 was postponed to the 8th,

when Bro. J. W. Steele, assistant elder, presided in the absence of our brother D. B. Steele. All business was handled in a Christian spirit, but we were sad to find six members had fallen away and asked to be considered not with us any more.

Truly Paul spoke of the time when there would come a falling away from the Gospel before the coming of Christ. (II Thes. 2:3.)

We are praying that the Lord will shew them the error that they may return before it is too late, to the gospel fold.

J. J. Eyer, Cor.

PLAIN VIEW, OHIO

June 15th Plain View congregation met in regular quarterly council. Bro. Lawrence Kreider (our Elder) was present and moderated the meeting. Our Elder read I Thes. 5. He stressed the thought of it being necessary of working for Christ this side of the grave, it will be too late when Christ comes. He also said it is good for us to read the scriptural stories and see how our lives compare with them.

We had only a few items of business which were disposed of in a brotherly way.

Liretta Brower, Cor.
New Lebanon, Ohio.

WAUSEON, OHIO

The West Fulton Dunkard Brethren held their love feast June 15th and 16th. The meeting on the 15th was an afternoon meeting, with the love feast in the evening. Forty-nine surrounded the Lord's

table.

We were glad to have with us Bro. B. E. Kesler and family, and also other Elders present.

A minister and deacon were elected on Sunday.

In our last council we decided to have a harvest meeting August 25th.

Orpha Beck, Cor.

MECHANICSBURG, PA.

The Mechanicsburg Dunkard Brethren church held their spring love feast on Saturday and Sunday, May 11th and 12th. In the forenoon Eld. Thos. Ecker preached.

After dinner we had an election for a deacon, the result being two elected, Bro. Harry Jenkins and Bro. David Smith, who with their wives were installed into their office. May God bless them in their work.

Eld. J. L. Myers preached the first sermon after which Eld. A. G. Fahnestock preached the examination sermon. In the evening about 80 communed.

Eld. A. B. Rice and Bro. Chas. Ness were with us for the evening service. Elder A. G. Fahnestock officiated.

On Sunday morning we had Sunday School at 9:30 with 113 present. After Sunday School Eld. A. G. Fahnestock preached for us on "Mother," it being Mother's Day. He was followed by Bro. Jos. Myers, both gave many good thoughts. We wish God's choicest blessings upon all those that were with us.

We were represented at our District Meeting by Brethren J. Paul Miller and Lester Eckert.

Eld. L. B. Flohr has consented to hold a series of meetings for us in November.

Ruth V. Lebo,
R. 1, Carlisle, Pa.

MY MISSION

If I can make one heart a little
lighter,
If I can make one day a little
brighter,
If I can make one hand a little
stronger,
To do its given task a little longer;
If I can make one life a little purer,
The way its soul must take a little
surer
Then I will do my work with joy
today
And thank my God that I have
come this way.

J. Sherman Wallace.
Selected—Addie Kesler.
Quinter, Kans.

THE CHRISTIAN'S FAREWELL

Brethren, farewell, I do you tell
That you and I must part;
I go away, and here you stay,
But still we're joined in heart.

Your love to me has run most free,
Your conversation sweet;
How can I bear to journey where
With you I cannot meet.

Yet I do find my heart inclined
To do my work below;
When Christ doth call, that we may
all
Be ready for to go.

I have you all, both great and small
In Christ's encircling arms;
Who can you save from the cold
grave,
And shield you from all harm.

I trust you'll pray both night and
day,
And keep your garments white;
For you and me, that we may be
The children of the light.

If you die first, amen, you must,
The will of God be done;
I hope the Lord will you reward
With an immortal crown.

If I'm called home, while I am gone
Indulge no tears for me;
My soul shall go where pleasures
flow,
And happy I shall be.

Millions of years over the spheres
Shall pass in sweet repose;
While glories bright unto my sight
In sacred sweets disclose.

I long to go, then farewell, so
My soul shall be at rest;
No more shall I complain or sigh
But taste the heavenly feast.

There shall we meet, and be com-
plete,
And long together dwell,
And love the Lord with one accord,
So brethren, fare you well!
—Selected.

**THE FUTURE REWARD
OF THE RIGHTEOUS**

C. W. O'Brien

The future reward of the
righteous is placed at the
time of the resurrection, for
the Savior says, "Thou shalt
be recompensed at the
resurrection of the just."
(Luke 14:14.)

Paul bases his entire hope
of a future life on the resur-
rection of the dead. He
says that if there is no
resurrection, then they also

which are fallen asleep in Christ are perished. But this is not possible, "For since by man came death. By man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." (I Cor. 15:12-22.)

Isaiah looked beyond the grave when he testified: "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26:19.)

Job was willing to rest his future hope on the resurrection. "If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer Thee: Thou wilt have a desire to the work of Thine hands." (Job 14:14-15.)

Where was Job to wait? Here is his own answer: "If I wait the grave is mine house: I have made my bed in the darkness." (Job 17-13.) He that conquered

the grave will come to this earth again and at that time "the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.) "Then the wilderness and the solitary place shall rejoice, and blossom as the rose, it shall blossom abundantly and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God." (Isa. 35:1-2.)

We have talked to some people that strongly claim the Christian, when closing their eyes to this world, they are opening them to that promised home in glory, that it is accusing God wrong to think He would keep His children slumbering in the cold grave, and not immediately receiving fruits for their labor, but it seems to me the Bible makes it very plain along this line.

Antioch, W. Va.

ACCEPTABLE GIFTS

John Sleppy

I have been asked by some of our young brethren to

write on some of the old practices of the church. They do not fully understand the scriptures and for their benefit and others I have selected Matt. 5:23-24. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

The first thought is the "gift." This gift is tangible. The above verses are scriptural authority for our annual visit brethren to ask, "Are you in peace with all the members of the church?" If the party interrogated is not, they are advised to go and make peace before they offer their gift. Those that are at peace are asked how much they are willing to give in support of the love feast. Whatever is given is a gift to the church.

Jude calls it a feast of charity (verse 12). Now the church at Corinth did not give that supper to the church for a love feast (I Cor. 11:20-21); it was their own supper, (I Cor. 10:18-21). In these we gather

the thought that Paul calls a table an altar. (See Heb. 13:10. The church of Corinth was out of order and Paul said to them, "Ye cannot be partakers of the Lord's table, and the table of devils.")

Now in the evening our sacrifices or gifts are placed on the altar or Lord's table. In I Cor. 11:23-25, we read that the Lord Jesus the same night in which He was betrayed took the cup when he had supped, that is, after he had eaten of that supper in the upper chamber in Jerusalem (Luke 22:20), likewise also the cup after supper. This corresponds with Matt. 5:23-24. John 13 is the chief witness to the above. Supper being ended, he riseth from supper—now no man at the table (altar)—verse 30, and it was night, the last meal of the day, a type of a pass-over supper.

Matthew calls this feast of charity a passover, Mark also calls the love feast a passover, also in Luke 22:15, "With desire I have desired to eat this passover with you;" verse 20, the cup after supper.

Now I have cited six writers on this subject,

Matthew, Mark, Luke, John, Paul and Jude, all are synonymous as a type to the marriage supper of the lamb. See Rev. 19:9, "And he saith unto me, write blessed are they which are called unto the marriage supper of the Lamb."

Ludlow Falls, Ohio.

THE ARITHMETIC OF THE CHRISTIAN

The Bible is the Christian's text-book. As there are four fundamentals in arithmetic, so there are in the Christian life.

First, Subtraction, then, Addition, then Division, then Multiplication.

Subtraction—

"Cast off the works of darkness." (Rom. 13:12.)

"Perfect love casteth out fear." (I John 4:18.)

"The works of the flesh are manifest, which are these." (Gal. 5:19.)

"Purge out therefore the old leaven." (I Cor. 5:7.)

"Laying aside all malice." (I Peter 2:1.)

"Ye also put off all these." (Col. 3:8.)

"Let him that stole steal no more." (Eph. 4:28.)

Addition—

"Add to your faith

virtue." (II Peter 1:5.)

"Bring forth therefore fruits meet for repentance." (Matt. 3:8.)

"The fruit of the Spirit is" (Gal. 5:22-23.)

"Full of . . . good fruits." (James 3:17.)

"Receive with meekness the engrafted Word." (James 1:21.)

"Grow in grace." (II Peter 3:18.)

"Put on the new man." (Eph. 4:24.)

Division—

"Give, and it shall be given unto you." (Luke 6:38.)

"Thoroughly furnished unto all good works." (II Tim. 3:17.)

"A people, zealous of good works." (Titus 2:14.)

"How delleteth the love of God in him?" (I John 3:17.)

"Do good and . . . communicate." (Heb. 13:16.)

"All that believed had all things common." (Acts 2:44-45.)

"He had compassion on him and bound up his wounds." (Luke 10:33.)

Multiplication—

"Multiply your seed sown." (II Cor. 9:10.)

"The Lord make you to increase . . . in love." (I

Thess. 3:12.)

"That ye increase more and more." (I Thess. 4:10.)

"Increasing in the knowledge of God." (Col. 1:10.)

"Fell into good ground, and brought forth fruit." (Matt. 13:8.)

"Go and bring forth fruit." (John 15:16.)

"Grow up into Him in all things." (Eph. 4:15.)

We see how the Bible will enable us to work out these fundamental principles of Christian arithmetic in daily life. As an instructor assists the pupils in applying arithmetical rules, so the Holy Spirit will take of the things of Christ and show them unto His followers, that they may arrive at the correct solution.

We must master each of the four divisions in order to have a symmetrical Christian character.

Christian arithmetic can never be left out of the curriculum of the school of daily life.

—Selected.

Don't believe your doubts, nor doubt your beliefs: but believe your beliefs, and doubt your doubts.

THIRTY SECONDS TOO LATE

Brother Bell was always punctual. Whoever might be too late at meeting, at the funeral or anywhere else, they all knew that Brother Bell would be. It was at first quite annoying to his flock to go according to their old habits to a funeral and meet it on the way to the grave or to go to a wedding and find it all over. So old Mr. Slow waited on the minister to ask him why he was always in a hurry and so afraid of being late. "Well, my good friend, I will tell you; and after hearing me, if you do not think I am about right in this thing I will try to alter." "That's surely fair," slowly said Mr. Slow, as if afraid to commit himself. "When I was a young man and had been preaching only a few months I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks and then returned home for a few days, promising to be back the next Lord's day. Well, I had a pleasant week among relatives and was so much engaged that I hardly

thought of solemn duties till Saturday returned and then my sister and a friend of hers persuaded me to go out for a little while in the boat Cinderella on the lake. The day was fine. When we got ashore I found it two o'clock and I knew the cars started in fifteen minutes. I left the ladies and ran home, caught up my carpet bag and ran for the depot. I saw the cars had arrived, I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts and got within fifteen feet of the cars. Oh for thirty seconds more. Thirty seconds too late, no more. The next day was a still, fair, sweet Lord's day. My mountain people gathered coming down from the glens and followed the rills and filled the house of worship. But there was no minister, and the hungry sheep had no shepherd to feed them. He was thirty seconds too late.

"There was a poor old blind man who lived four miles from church and very seldom could get to meeting. That day he ate his breakfast early and his little granddaughter led him all the way down the mountain

to the church. How weary and sad and disappointed he was. There was no minister to speak to him. He was thirty seconds too late. There was a great gathering of children to the Sunday School and their eyes glistened, for their minister had promised to preach them a little sermon today. But he was not there: he was thirty seconds too late.

"There was a sick child up one of the glens of the mountain and she had been inquiring all the week for the minister. She was so desirous to see him and have him pray with her. How she hailed the Lord's day when he would be there. But no, he was not there.

"That poor blind man never came to church again. He was too feeble, and he never heard another sermon. The minister was thirty seconds too late. That little girl was dead before I could get back, and I could only shed tears over her cold corpse.

"On my bended knees I asked God's forgiveness and promised Him that if possible I would never be thirty seconds too late again.

"And now Mr. Slow, am I not right in my punctual-

ity?"

Selected, Sarah E. Yontz.

GOOD DEEDS

D. M. Click

"Let us not be weary in well doing for in due time we shall reap, if we faint not, as we have therefore opportunity, let us do good to all men, especially unto them who are of the household of faith." Oh how many acts of kindness we may all do to those who are in distress or those who have passed through sad misfortunes. "Little acts of kindness, little deeds of love make this earth an Eden like the heaven above."

We believe that Paul, that faithful apostle to the gentiles, wished to encourage all to act earnestly, assuring us there would be a reaping season by and by, and especially should we recall the faithful service of our ministers and church workers who are doing good faithful service for the Master.

I wish in particular at this time to mention the good earnest work of our Bible Monitor editor, Bro. L. W.

Beery. He surely is giving us real spiritual food in his editorials, and the splendid manner in which the articles in the Bible Monitor are arranged is worthy of comment. I have frequently heard our old brethren and sisters speak well of the plain large type so we old folks can read it with ease. May we all as members of the Dunkard Brethren church pray that God may richly bless Bro. Beery in the good work as editor of our church paper.

Grand Junction, Colo.

NOTICE

The Walnut Grove church, Md., will start a series of meetings, beginning July 28th, for two weeks, the Lord willing. We extend a hearty invitation to all who can to attend these meetings. Eld. Arthur Rice will be the speaker. Services at 7:45 o'clock. M. E. E.

Keep your uncertainties to yourself, until grace changes them to certainties.

Poverty tries our faith, disgrace our self-denial, sickness our patience and delayed answer to prayer our hope.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Crossing the Red Sea. Exod. 14:1-31.
 July 14—The Manna Given. Exod. 16:1-26.
 July 21—The Ten Commandments. Exod. 20:1-26.
 July 28—The Golden Calf. Exod. 32:1-35.
 Aug. 4—The Atonement. Lev. 16:1-34.
 Aug. 11—Christ Our Atonement. Heb. 9:1-15.
 Aug. 18—Religious Feasts Ordained By God. Lev. 26:1-44.
 Aug. 25—The Sending and Report of the Spies. Num. 13:16-33.
 Sept. 1—The Sin of Unbelief. Num. 14:1-38.
 Sept. 8—The Sin of Moses. Num. 20:1-13.
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 Sept. 22—Balak and Balaam. Num. 22:1-35.
 Sept. 29—The Cities of Refuge. Num. 35:1-34.

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- July 7—What Elisha Did on His Way to Bethel. II Kings 2:12-25.
 July 14—Elisha Restores a Boy to Life. II Kings 4:18-37.
 July 21—How a Little Girl Helped Her Master Get Well. II Kings 5:1-14.
 July 28—Elisha's Heavenly Defenders. II Kings 6:8-18.
 Aug. 4—The Boy Jonas Made King. II Kings 11:1-21.
 Aug. 11—Good Hezekiah Destroys Wickedness. II Kings 18:1-8.

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BIBLE MONITOR

VOL XIII

August 1, 1935

No. 15

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OPPOSITION

When one puts forth effort for the cause of Christ in this world of sin opposition can be expected; the reason for this is obvious, Jesus the author and finisher of our faith was bitterly opposed during His ministry here. "He came unto His own, and His own received Him not." (John 1:11) Jesus was a messenger of light to this old sin cursed world and His coming revealed the sinful deeds of men; this resulted in condemnation to those who did not turn away from their sins. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3:19.)

If men would love light rather than darkness this

would be quite a different world to live in. But it is true now as it was in the time of Christ, men do love darkness rather than light therefore they oppose any cause that exposes and condemns their unlawful deeds. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." (John 3:20.)

Not only do evil men oppose the efforts of true Christians, they hate those who put forth these efforts. This was true with our Master. In speaking along this line Jesus said, "If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but

now have they both seen and hated both Me and My Father." (John 15:22-24.)

Jesus knew how His followers would be treated so He said this to His disciples, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19.) If we are true followers of the Christ we can expect this hostile resistance of the world.

This opposition does not come alone from men who make no profession of religion; in fact in our day some of the bitterest animosities come from those who profess to be followers of the Christ; individuals and churches who have apostitized and compromised with the world. Those who have apostitized hate the true Christian and the true Christian church because true Christianity exposes the corruption in an apostate individual and church. This accounts for the experiences of the faithful few in these days who are striving for the true

faith of the gospel.

It has been and is the aim of the Dunkard Brethren to uphold all the teachings of Christ and carry the message of salvation to those who have it not. In view of what Jesus experienced and the instructions he left us it is not to be wondered at that we have had bitter opposition; we need not expect anything else as long as we earnestly contend for the unadulterated gospel.

It is encouraging to hear the words of our Savior to those who have learned the way of truth and righteousness; "Blessed are ye, when men shall hate you, and they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." (Luke 6:22-23.)

NOTICE

The regular joint Harvest meeting of the Plainview, Eldorado and Englewood, Ohio, congregations will be held this year at the

Eldorado church house on Thursday, August 22, the Lord willing.

There will be preaching both forenoon and afternoon. Plan to attend this meeting and enjoy it with us. A basket dinner will be served at noon.

DOCTRINE

B. F. Masterson

(Continued)

I have been a church member for sixty-six years, born and reared in the eastern district of Pennsylvania. I shall never forget the gospel ring of those doctrines. At this time its bell metal is mixed with a coarser substance, it sounds like politics. It is a dull sound to say the least. But politics is not a bad thing in its place. Its definition is "The service of government." But the gospel will not mix with civil government and produce a gospel ring. It will give out a dull sound, when hit, to say the least.

Paul did not suggest to the churches to write letters to Ceasar instructing him how to manage his naval tactics, that is the chief

commander of the army's business. He is expected as a skilled statesman to protect the citizens of his country against the pagan nations.

The church is not supposed, from a New Testament view point, to take part in the transaction of civil government. The Jews who were under the Roman government, but not on good terms with it, conspired to draw Christ into politics when they asked Him, if it is lawful to pay taxes to Ceasar. He said, render unto Ceasar the things which are Ceasar's, and unto God the things that are God's. He did not suggest to the Jews to make a protest against paying a certain per cent of the taxes. He knew better than to get His foot in the trap.

When Jesus and Peter were dunned for taxes at Capernaum, although they would have been exempt, Jesus said to Peter, "Lest we should offend them, go thou to the sea and cast an hook He found the money in the fishes mouth, which was of sufficient amount for both. (Matt. 17:27.)

If the United States

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would dismiss her army and the unscrupulous nations would invade our country it would perhaps change the view point of the pacifist, that he would see the line of distinction between church and state. It was from this viewpoint, no doubt, that Jesus said: "Ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass for nation shall rise against nation, and kingdom against kingdom," etc. (Matt. 24:6-7.)

In the 13th chapter of Romans, Paul instructs the saints concerning the rela-

tionship they sustain to the civil government. You will notice that he does not find fault with the officer for bearing a sword and for using it when occasion requires it. He refers to the government officer as a minister of God, to thee for good. "For this cause pay ye taxes also: for they are God's ministers, attending continually upon this very thing." Because it is for your protection.

But the doctrine of Christ would not sanction the use of the sword in the hands of the believer, for the reason that the civil government is a different institution from the church and for a different purpose. The one is for the protection of its citizens from evil doers; and the purpose of the church is to convert the evil doer that the Lord may give him a divine nature that he will be good of his own free will.

To these converted characters Christ said, "Peace I leave with you. My peace I give unto you, not as the world giveth, give I unto you: Let not your heart be troubled neither let it be afraid."

The kind of peace the

world gives is like the armistice that was arranged between the contending armies in the World war, of short duration, but a few years and the air is full of war talk in Europe.

The peace the world promises will fail. The peace that Christ gives is established in the life of a Christian who will not take up arms against his fellow-man under any condition. Jesus said, "See that ye be not troubled." They embrace the promises and confess that they are strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. (Heb. 11:13-15.)

We find the doctrine of temperance in the same light. There are people who pride themselves with the idea that they are members of a church that always held for the doctrine of temperance in her conference, which also lost the fine gospel ring, because of its pure bell metal being mixed with the baser sort of metal, namely "politics," by the church hitching up with the political world in placing an amendment to the constitution to abolish the liquor

traffic, which seemed exceedingly favorable at the time, but in the course of a few years, the political tactics changed and the amendment was repealed, which left the liquor traffic wide open in a worse condition than it was before the amendment was passed. It goes to show that it does not pay for the church to enter into a confederacy with the world and for a Christian organization to advise, unsolicited, the commander of an army is beyond its jurisdiction and to protest against taxes that are applied for one protection is ungrateful to say the least, and would not coincide with the tenor of Christ's doctrine. Jesus was entirely free from the spirit of nationalism. Although a Jew, He never protested against the Roman rule nor incited in His followers the spirit of rebellion."

1250 E. 3rd St.
Long Beach, Calif.

Don't publish your doubts—try, test and taste, then go ahead.

It is not your difficulties, which help another, but your solutions.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 10

As the church grew in number there were many innovations that crept into it. By the end of the second century, the clergy had assumed all authority, especially the bishops. They had become more like masters than servants of the church.

In the third century, there were some bishops who wanted pre-eminence over the rest, finally the bishop of Rome and the bishop of Constantinople assumed authority over all the rest.

The Bishop of Rome held the authority over the Latin part of Christianity, and the Bishop of Constantinople was the superior bishop of the greek part of Christianity. This created a great controversy between those two bishops until about the fourth century. The Bishop of Rome assumed the name of "Pope," "Vicar of Christ," but the greek part of the church held mostly to the

bishop of Constantinople with the name of Patriarch, which means "Chief Bishop."

With this condition there was other innovations brought in the church, such as great festivals, worshiping of saints and images. Also about the third century it had become a custom to pour water on a sick person for baptism. Outside of Alexanderia, Egypt, the feast of Agapea and foot-washing had fallen into disuse. At Alexandria in the fourth century, it is known that the love feast was still celebrated.

As such things existed during these centuries there were men who arose against those innovations and advocated a more primitive Christianity. Among those, was a bishop by the name of Donatus that arose in the latter part of the third century and Novatus of the fourth century who contended for a strict discipline, condemning many of the innovations that had been introduced into the church. They did not differ on doctrinal points, with the Catholic church, such as baptism, the communion, etc.

Their aim was to reform the church, but to their sorrow they failed, yet their schism, as it was called, grew and they became quite numerous throughout the Roman empire. All the records we have of those people is from the pen of their bitterest opposers.

One historian says of Novatus, "He considered the Christian church as a society where virtue and innocence reigned universally, and refused any longer to acknowledge as members of it, those who had once degenerated into unrighteousness. This endeavor to revive the spotless moral purity of the primitive faith was found inconsistent with the corruptions even of that early age."

By this time persecution had ceased from the pagans, as the Emperor had favored the Christians, by allowing them to build great cathedrals, and have their worship undisturbed. About 307 A. D., Constantine, who was Emperor at that time, espoused the Christian religion and Christianity became the chief religion of the empire, thus it can be said that Constantine united the church and state, and

soon the heathens were almost compelled to unite with the church.

We read in Schaff-Herzog's religious encyclopedia, under church and state: "Thus the church became an institution of the state, and at the same time a compulsory institution. The very persecution which in the name of religion had formerly been directed against Christianity was now employed to uproot heathenism, as well as to put down dissent within the church. To be a citizen of the empire one had to be an orthodox Christian."

By the end of the fourth century heathenism had been practically wiped out, or it can be said that the church had swallowed up heathenism by adopting much of its worship.

As the church became corrupt there was strong men continually raising up against the innovations that had been continually coming into the church. For so doing the church would excommunicate them and all who would follow them. Thus all along from the second century down to the present time we find those who were not willing to

abide with a church that had degenerated from primitive Christianity, would separate and whether few or many would endeavor to hold up the doctrine of primitive Christianity. Among those we will name some.

In the second century we have the Montanists, the third century the Donatians, the fourth century the Novatians, the seventh century was the Paulicians, a body of believers that claimed to be the true church. They renounced all the innovations of the general church, especially that the virgin Mary was the mother of God. They held their only rule of faith was the New Testament. They contended that infant baptism was of the devil. They had become quite numerous, especially in Armenia. In the eleventh and twelfth century the Waldenses flourished. They claimed that they had existed ever since the apostolic age. One of their bitterest opposers said: "It is the most ancient—some say as old as Sylvester, (about 335 A. D.) others as the apostles themselves. It is very generally disseminated, there is no country where it

has not gained some footing. While other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing respecting God which is not good; only they blaspheme against the Roman church and the clergy, and thus gain many followers."

Some historians claim that Peter Waldus was the founder of the body of believers known as Waldenses, but we find that they had existed long before Peter Waldus. Waldus had been a rich merchant of Lyons. "He came in contact with some writings that exposed the real character of his church. Stung by the spectacle of so much impurity, he abandoned his profession, distributed his wealth among the poor and formed an association for the diffusion of scriptural truth. He commenced his ministry about 1160 A. D.

Having previously caused several parts of the scriptures to be translated into the vulgar tongue, he expounded them with great effect to an attentive body of disciples, both in France and Lombardy.

In the course of his exertions he probably visited the valley of Piedmont, and there found a people of congenial spirit. They were called Vandois, or Waldenses (men of the valleys), as at the preaching of Peter, many probably confirmed their opinions and cemented their discipline. He acquired and deserved his surname by his residence among them.

At the same time their connection with Peter and his real Lyonnese disciples established a notion of their identity and the Vaudois, in return for the title which they had bestowed, received the reciprocal appellation of Leonists, such at least, appears the most probable, among many varying accounts.

Elder Peter Nead, in his "Theology" gives a quotation from another history, relative to the Waldenses, "Their Christian walk was remarkably circumspect. In some particulars they seem to have mistaken the directory of the Savior. But their very errors had in them an amiable object which if we cannot vindicate, we must easily forgive. To all the generally received

duties of gospel obedience, they added the unlawfulness of war of any kind, they forbade all self-defence and law suits; they refused oaths of any sort; questioned the right of putting criminals to death, and condemned all accumulation of wealth. Some imposed on themselves peculiar self-denial in meat, drink, colthing, prayer and fasting. The utmost simplicity and frugality, avoided every appearance of pride, ostentation or luxury. Indeed their laborious, industrious habits, engaged them nearly to approach each other, with very little inequality of wealth or station."

Salida, Calif.

BIBLE STUDY

W. E. Little

Introduction: "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man." (Eccl. 12:13.)

"And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except someone

shall guide me?" (Acts 8:30-31.)

I. The why.

1. Bible Promises:

"This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. 1:8.)

"Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Col. 3:16.)

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which once for all was delivered unto the saints." (Jude 3.)

"But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to

make the wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness that the man of God may be complete." (II Tim. 3:14-17.)

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed; handling aright the word of truth." (II Tim. 2:15.)

2. Bible Warnings.

"Now therefore write ye this song for you, and teach thou it the children of Israel; put it in their mouths that this song may be a witness for me against the children of Isratel. For when I shall have brought them into the land which I swore unto their fathers, flowing with milk and honey, and they shall have eaten and filled themselves, and waxed fat; then will they turn unto other Gods, and serve them and despise Me, and break My covenant. And it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be for-

gotten out of the mouth of their seed; for I know their imagination which they frame this day, before I have brought them into the land which I swear." (Deut. 31:10-21.)

"The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent inasmuch He hath appointed a day in which He will judge the world in righteousness by the man whom he hath ordained; whereof He hath given assurance unto all men, in that he hath raised him from the dead.." (Acts 17:30-31.)

"And ye have not His word abiding in you: for whom He sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me; and ye will not come to Me, that ye may have life." (John 5:38-40.)

II. The How.

1. With Divine Aid:

"But if any of you lackest wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." (James 1:5.)

A. Prayerfully:

"Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; combining spiritual things with spiritual words." (I Cor. 2:13.)

B. Believingly:

"Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent, ye and believe in the gospel." (Mark 1:14:15.)

"And for this cause we also thank God without ceasing, that when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe." (I Thess. 2:13.)

C. Earnestly.

"For inquire, I pray thee, of the former age, and apply thyself to that which their fathers have searched out (for we are but of yesterday, and know nothing, because our days upon earth are a shadow); shall they not teach thee, and tell thee, and utter words out of their heart?" (Job 8:8-10.)

D. Open minded. Here

is where so many people, yea, even Dunkard Brethren, rear their stumbling block. They read, not with their eyes or their ears tuned to God, but with their prejudices. They have a belief or thought and seek diligently to justify it.

"And account that the long suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to understand, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction. Ye, therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness." (II Peter 3:15-17.)

"I will hear what Jehovah will speak; for he will speak peace unto his people, and to his saints: but let them not turn again to folly." (Psa. 85:8.)

"Now these were more noble than those in Thessalonica, in that they received the word with all readiness

of mind, examining the scriptures daily, whether these things were so." (Acts 17:11.)

E. Reverently.

"Blessed is the man whom thou chasteneth, O Jehovah, and teachest out of thy law." (Psa. 94:12.)

"God is a spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.)

2. Progressively.

"First the blade, then the ear, then the full grain in the ear."

"For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For everyone that partaketh of milk is without experience of the world of righteousness; for he is a babe. But solid food is for full grown men, even those who by reason of use have had their senses exercised to discern good and evil." (Heb. 5:12-14.)

A. As literature.

It has been said, "You cannot call a man uneducated, if he knows the English bible." It is the

best reading there is, contains inspiration for every walk of life, for every age, and for every mood of thought. It is the one needful book. The imperishable Book of Books. How often do our thoughts go back to the Bible stories we were told in our childhood by our parents or Sunday School teachers. Knowledge of it as literature, forms the basis for our studies for its deeper meanings.

B. Historical.

Much of the Bible is written in order, so that the different ways of God's dealings with man, and His divine revelations to man are clearly shown in order, according to the age of dispensation. The prophetic writings are brought out more vivid, and the import of the message better understood if the time of the message and the spiritual condition of the people are known; also to whom addressed with what specific happening called forth the message. Some say, with an indifferent air, "Oh, that is not essential to our salvation." Perhaps it is not, but I question whether that statement is either correct or edifying.

If this is so, why did the writers, writing under the guidance of the Holy Spirit, include, in nearly all their writings, a means of closely discerning the time of the event or message, if it was not essential? To my mind all is essential, God having allowed all that was not needed to be excluded from the Bible, for I cannot conceive how the inspired writers wrote that which was not essential or that which the Holy Spirit did not direct them to write. My brethren, let us be careful, lest we blaspheme against that Holy Spirit in denying or depreciating His office as inspirer of the Word.

"For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope." (Rom. 15:4.)

"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever

came by the will of man: but men spake from God, being moved by the Holy Spirit." (II Peter 1:19-21.)

(To Be Continued)

THE GREAT TRIBULATION

J. A. Leckron

Part Two

In the first part of this article we left off with the two witnesss that are to preach to the Jews in the first half of the seven years of the Great Tribulation, and we will see further, that they "smite the earth with every plague as often as they shall desire." Here we have Grace ended and judgment beginning.

The attention of the whole earth is wholly taken up by these two witnesses, and consequently there is no place nor time for the church or for a Grace testimony. Really, church saints present there would hinder God. God wants the whole earth then to listen to these two witnesses at Jerusalem. Try to imagine how it will be! All the telegraph wires and radios fairly humming with news about these two terrible prophets that can't

be killed—no man can destroy them. They send out fire from their mouths upon any one who wants to kill them, and such persons shall die. They have (so the news will go) smitten this nation, that the nation, from afar off, with plagues, shutting up the Heaven that it does not rain, turning the water into blood. I would like to know how you would have got along with the Gospel down in Egypt when Moses was swinging out his rod over the Nile and turning it into blood, or when the frogs were hopping out. No place for the gospel there.

God was doing something else down in old Egypt, and as God dealt with Egypt so God is going to deal with this whole world. And for people to say the Church is there is sad blindness. It is a lack of discernment of the purpose of God, of His Grace, or of the position of the church of God. If God has two witnesses there clothed in sackcloth, and the whole world subject to them, and they smiting the earth with every plague as often as they desire, where is there place for "Whosoever will let him take of the water of life freely?" That

is over, and something else is on. You will remember that these two witnesses are killed at the end of the three and a half years and are left lying on the street for three and a half days and their bodies lie there unburied "in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified" and all nations come to celebrate this awful thing. The Lord's two witnesses are slain at "Jerusalem that killeth the prophets."

And here is what Rev. 11 has to say, "And from among the peoples and tribes and tongues and nations do men look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they that dwell on the earth rejoice over them and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth." Where is the church now?

Brethren, the church is not there. The people are occupied with something entirely different. "And they shall send gifts one to

another; because these two prophets tormented them that dwell on the earth." The whole earth was in their hands for judging and tormenting. Where is the ministry of reconciliation in that day? Where are the ambassadors that were formerly pleading in Christ's stead to be reconciled to God?

That day is gone. God is doing something else then: judgment is on. And Israel and the nations are involved in it—not the church. Now we will see what will happen. "And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them. And they heard a great voice from heaven saying unto them, come up hither. And they went up into heaven in the cloud; and their enemies beheld them."

Praise the Lord for His power to take folks up that the earth can't stand. "And they went up into heaven in the cloud; and their enemies beheld them"—the whole earth at public enmity with God.

The church of God has

gone away. Evil is now unrestrained. "And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons; and the rest were affrighted and gave glory to the God of heaven."

Now let us look at another passage describing the second, last half of Daniel's 70th week. Turn to Isa. 60 verse 2: "Behold, darkness shall cover the earth, and gross darkness the people." Now the expression "gross darkness" is God's term for judicial blindness. Darkness, in a certain way, covers the earth now; but not gross darkness however, as in this verse. See Jeremiah 13, verse 15, where God describes vividly this expression "gross darkness": "Hear ye, and give ear; be not proud; for the Lord hath spoken." Jeremiah is pleading with the nation of Israel who are sinning away their day of grace. "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the mountains of twilight. And while ye look for light, He turn it

into the shadow of death, and make it gross darkness."

Gross darkness, therefore in the Hebrew, is God's description of a state of things when there is no light left. And if Christ is the Light of the World, and He says that we, that are members of His church, and are true to Him, are a light to the world, and when He comes and takes all the saints off of this earth, then there will be gross darkness sure, spiritually. It will be a spiritual darkness like the physical darkness of the ninth plague in Egypt, "thick darkness that may be felt." (Exodus 10:21.)

Turn again to this 60th chapter of Isa. and read verse 1. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." It is a prophetic message about Jerusalem, beyond the Great Tribulation, when the Lord Jesus comes back. The glory of the Lord will rise upon Israel, "For, behold, darkness shall cover the earth and gross darkness the people; but the Lord will arise upon thee (Jerusalem) and His glory shall be seen upon thee. And nations

sall come to thy light, and kings to the brightness of thy rising." Those who have read prophecy with the Spirit of God, know what I am speaking of. The earth at this time turns to Devil worship.

Our Lord said, "When the Son of man cometh (as Son of Man, note, by which name He is coming back to reign on earth) shall He find faith on the earth?" And you can't answer that by any other way than "No." You say, do you mean to teach that there will be no one on earth when He comes back as Son of Man, who has faith? That is what I believe, and the scripture will bear me out in it.

Israel, the remnant of Israel—God must pour upon them the Spirit of Grace and supplication ere they "look unto Him whom they pierced." They must see the sign of the Son of Man in heaven. "Christ has said, "When the Son of Man comes will He find faith?" No. He will find those that are going to have faith, but they must see first, like Thomas. We know certain things have to take place at Christ's coming. There is

the translation of the saints, and then comes the presentation of the church to Himself, "a glorious church not having spot or wrinkle." Then comes the marriage in heaven of Rev. 19.

Now it seems there has been enough said on this subject to make it plain, but there is one scripture I would like for all of the Monitor readers to read and see what an awful time there is going to be here on earth when our dear Savior comes to set up His kingdom at Jerusalem. Turn to the last chapter of Zechariah, and you will find that Christ is going to set His feet on Mt. Olivet, at the same place He went up into heaven almost two thousand years ago, and you will learn, if you read that chapter of the awful plagues that are going to come on those that have failed to make good here while we have time and opportunity, and it ought to spur us on to be more true to our Saviour each day of our lives here so we will have right to the first resurrection, or if we are living, we will be ready to meet our Saviour in the air, and ever be with Him who has done

so much for us. May the Lord help us to have more of a desire to serve Him more each day as we see the day approaching.

Greentown, Ind.

NEWS ITEMS

NORTH LIBERTY, IND.

We, the Fairview congregation of the Dunkard Brethren church met in quarterly council July 13th, beginning at 10 a. m.

Bro. D. B. Steele of Wenatchee, Wash., conducted the devotional service. The second chapter of Phillippians was read, then our Elder, Bro. D. W. Hostetler took charge of the meeting. Two letters of membership were read and accepted. It was decided to have a week or 10 days' meeting to begin August the 4th and to close with a love feast August 10th. Services to begin at 2 p. m. before the love feast.

Bro. Steele will be with us and conduct the meeting. We extend a hearty invitation to all that can be with us to all of our meetings, especially to our love feast. A special invitation is extended to our ministering brethren.

Our Elder Bro. D. W. Hostetler was with us on Sunday, June 30th, and gave us a splendid message. On July 14th Bro. D. B. Steele favored us with a splendid message.

We would be pleased to have any

of our ministers who can to be with us at any of our meetings.

M. S. Morris,

R. 3, North Liberty, Ind.

PLEASANT RIDGE

The Pleasant Ridge church enjoyed a fine meeting on May 18th and 19th. We had an all day meeting on Saturday with communion in the evening. One brother was taken in on his former baptism Saturday afternoon. Ninety-two surrounded the tables and some were not able to commune for lack of room. Bro. Ahner of Ft. Wayne officiated. We were also glad to have with us Bro. Andy Yountz of Goshen and Bro. Theo. Myers of North Canton.

On Sunday morning we had 165 for Sunday School, after which Bro. Myers preached.

At our last council meeting it was decided to get Bro. Lebo of Carlisle, Pa., to hold our revival meeting this fall which he has kindly consented to do.

Ethel Rush.

PLEVNA, IND.

The Plevna Dunkard Brethren met in regular council June 8th, beginning at 1:15 by singing hymn No. 111. We were glad to have with us Elders B. E. Kesler, L. I. Moss, Davis Klepinger and J. A. Root.

Bro. Kesler opened the meeting by reading the 115 Psalm and commented on the same, then led us in prayer. Because of the absence of our presiding elder, Bro. L. W. Beery, Bro. Davis Klepinger of the Midway congregation took charge of the meeting.

With the above mentioned Elders acting as a committee a private vote was taken and the church decided to hold a choice for a minister. The vote was so close the committee felt they could not separate them and the church decided to accept them all. Brethren Earl Kendall, Herbert Parker and Harley Lorenz were chozen.

Bro. Moss and Bro. Klepinger then took charge of the ordination services and Bro. Peter Lorenz was ordained to the eldership and Bro. Herbert Parker to the ministry.

Bro. Harley Lorenz being absent was not installed. Bro. Kendall could not see his way clear to accept the call at present, but we hope and pray that he will accept it in the near future.

The church is much in need of more ministers for the harvest truly is great but the laborers are few.

Because the time was taken up our regular business meeting was postponed until some time in the near future.

Bro. Root and Bro. Moss remained with us over Sunday and gave us some very encouraging gospel sermons.

Our prayer is that the Lord's work will grow and prosper in all our churches so that we may become more united and put forth a greater effort to do our Master's will.

Sister Josie Kintner, Cor.

* * * * *

OBITUARIES

MARY ANN FRANK

Mary Ann, daughter of Nich'as and Magdalena Kauffman, was

born in La Grange county, Indiana, May 5th in the year of our Lord 1855, died in Poplar, Montana, March 28th, 1935, aged 79 years, 10 months and 23 days.

She united in marriage to Benjamin Henry Frank of La Grange conuty, Ind., on January 24, 1879, who preceded her in death five years ago, after 51 years of happy married life.

They had no children of their own, but they adopted Urena Bell, now Mrs. Virgil Lowe of this city, when she was 13 months old. They also brought up a boy, John Beeler, now of Fruitland, Idaho.

In 1870 she united with the German Baptist Brethren church, later became a member of the Church of The Brethren, and continued a faithful member of that church until God took her to the church of the firstborn in heaven on Thursday, last.

She lived for 22 years in North Dakota, and then in Idaho for a few years, the past three years she made her home with her daughter, Mrs Lowe.

She leaves to mourn her death and cherish her memory, her children, Mr. and Mrs. Virgil Lowe, and their children, three sisters, Mrs. G. W. Burns of Grant Pass, Ore., Mrs. Amos Blocher of Wenatchee, Wash., Mrs. Emma Garna of Long Beach, Calif., and four brothers, Joe Kauffman of Coeur d Alene, Ida., Dan Kauffman of Grant Pass, Ore., John Kauffman, Yakamo, Wash., and Levi Kauffman of Elkhart, Ind., and a large number of friends.

And I heard a voice saying, blessed are the dead who die in the Lord.

Funeral services conducted by

Elder J. D. Brown of the Dunkard Brethren church, and Rev. J. N. MacLean of the Presbyterian church, Poplar, Mont.

SAMUEL FITZ

Samuel Fitz, a well known resident of Panora community for 60 years, has been called into rest. Funeral rites were held from the home in Dallas Center May 5th, at 9 o'clock and at the church in Yale at 10:00 a. m., in charge of Elder Roscho Royer with Elder John M. Hawbaker assisting.

At the age of 21 Bro. Fitz united in the confession of Christ, and the baptism of the gospel into the family of the children of God. With firm convictions and sincere faith he early was established in the Dunkard Brethren Church, remaining therein faithful until the end. He placed his confident trust in all the inspired means of grace offered by the communion of the church, receiving in his affliction the benefits of the doctrine of the anointing.

Samuel Fitz was born in Astoria, Fulton county, Ills., January 16, 1867. As a boy of six he came with his parents to a farm near Yale. Here he grew to manhood and with the exception of the last 18 months, here he spent the remainder of his life. In his active years he represented the sturdy and often sacrificing life of the midwestern farmer folk.

January 11, 1893, he was united in holy matrimony with Ida A. Benner. There were born unto this happy union three children. Two daughters, Mabel F. Little and Beulah M., both of Dallas Center.

One son, John B., of West Salem, Wis. B sides one foster son, Galen F., who has shared the blessings of this home since his infancy.

On May 18th, 1907, Brother Fitz was chosen to the office of deacon in the church. This office he had honored and in it consistently and faithfully labored. In keeping with the love and fellowship of his home he loved his Master and the companionship of his people.

Besides his devoted wife, who so faithfully remained at his bedside, and the four children who keenly mourn his departure, there are nine grandchildren. The deceased leaves three brothers and four sisters besides many other relatives and friends.

Brother Fitz lived honestly, served loyally, suffered uncomplainingly and answered the call of his Lord gladly, when on Friday, May 3rd, 1935, he entered into rest.

C. R. Gehr.

EMMA CATHERINE THARP

Sister Emma Catherine (Price) Tharp, beloved wife of Bro. Wm. D. Tharp died at her home 2 miles west of Waynesboro, Pa., on May 9, 1935, at 3:15 a. m., after an illness of six days after assisting in preparation for the love feast on May 4th—suffering, however, from a severe cold.

Sister Tharp was born July 18, 1871 on the farm of her grandfather, Elder Jacob Price, north of Five Forks, Pa., within the bounds of the Waynesboro congregation. She was the daughter of Jacob S. and Rachel (Davis) Price and her entire life was spent in Franklin county, Pa.

She was united in marriage March 1, 1892 with Wm. D. Tharp who with three daughters, namely A. Mae, Alta M. and Carrie I., all at home, also one brother Abram of Zullinger, Pa., and a host of relatives and friends also the church are left to mourn her departure.

Sister Tharp was of a loving, tender hearted, sympathetic disposition and had many friends both young and old.

She was a member of the Dunkard church for 44 years. She was a loving mother, devoted wife and sister, and always upheld an unadulterated gospel and living a consistent and Godly life every day in the week and every week in the year. She never tired in giving Christian advice and kept the faith of her fathers. She was a born Dunkard, being a descendant in the seventh generation of Elder Jacob Price (in German, Preisz) evangelist pioneer, the founder of a family that spread all over this nation, with representatives on foreign shores, which has left its influence for good citizenship in all localities touched. He was born in Wittenstern Prussia, toward the close of the seventeenth century and evidently united with the Brethren soon after their organization, 1700, to those who have knowledge of the history of the Church of The Brethren.

His family has been a remarkable one, many of them have been and are preachers of ability in the church, their history is interwoven with the activities of the Brotherhood from its beginning. He continued his labor preaching in the Nile Valley until persecution became more raging when with others he fled to Freisland and in 1719

came to Germantown with twenty or more of his co-religionists. He was one of those 23 who sat at the first love feast, an organization of the first church in America, the Germantown congregation Christmas Day, 1723.

The next Autumn the congregation decided to undertake a general visitation to all their brethren in the whole country, October 23, 1724 they started.

Quoting again from Dr. Brumbaugh's history: This first visit was to Bro. Jacob Price on Indian Creek. The Brethren about Indian Creek gradually added to their number and Jacob Price is said to have been their first Elder. Although the date of the organization of the Indian Creek congregation is unknown the geology of the Price family at that time indicates nearly two score Prices are in the ministry.

Funeral services for Sister Tharp were held in Prices church, one mile north of Waynesboro by the undersigned, assisted by Elders W. H. Demuth of the Waynesboro congregation, T. C. Ecker, Walnut Grove, Md., L. B. Flohr, Vienna, Va., and A. B. Rice, Mountain Dale, Md.

It being estimated 600 or more being in attendance. Her body was laid to rest in the Antietam cemetery adjoining.

D. S. Flohr.

FLORA O. FLOHR

Flora O. Flohr, born April 5, 1865, died June 15, 1935, aged 70 years, 2 months and 10 days.

Funeral services were held at Fountaindale, Pa., June 17, 1935, by the undersigned, assisted by Eld. T. C. Ecker of Taneytown, Md. The

deceased was Miss Flora O. Linebaugh before marriage.

She leaves to mourn her departure her husband, Simon P. Flohr, one son and two daughters.

She was a member of the German Baptist or Brethren church from young womanhood until the church of her choice was scattered by other persuasions in her neighborhood, and the Dunkard Brethren was organized. She feeling that she could have a closer walk with her God, she and her husband united with the Dunkard Brethren at Mountain dale and have been members of that congregation since, though she was afflicted for many months and could not attend church services. She was very patient through all her afflictions waiting for the call to come up higher.

The meeting house was well filled with those who had learned to know and love her in life. The church feels the loss of one of its loyal members and also extends its sympathy to our dear Bro. Flohr in his declining years, and our prayer is that God may give him grace to continue faithful to the end.

Arthur B. Rice,
R. 3, Frederick, Md.

LOWER YORK COUNTY, PA.

We, the lower York county congregation expect to begin a series of meetings Sunday evening, August 11th, and Elder A. G. Fahnestock of Brunerville, Pa., is expected to be the evangelist, and may we all pray for this meeting and for Bro. Fahnestock that we might have a glorious and inspiring meeting that souls might be gathered into the

kingdom of Christ and we as members might be strengthened.

We extend a hearty invitation to all that can to attend these meetings when possible. These meetings are expected to continue two weeks, each evening and Sunday mornings.

Charles H. Ness,
R. 1, Dallastown, Pa.

EVIL SPEAKING

"Speak not evil of one another, brethren." (James 4.11.)

Among the many sins of this present age is that of evil speaking. It is so far-reaching and harmful in its effects that we, as Christians, certainly cannot afford to engage in it.

In the first place, it is contrary to scripture, for in Lev. 19:16 we read, "Thou shalt not go up and down as a talebearer among thy people." In Titus 3:2, the apostle gives instructions that we are to speak evil of no man. Also evil speaking is to be put away. (Eph. 4:31.)

Secondly: We ought to refrain from evil speaking, because we reap what we sow. Does not the spirit of evil work results after its character and kind as the

good Spirit does after its character and kind? If we speak evil of another person, some one may speak in the same manner of us. Oh, the agony of soul people have caused themselves by sowing the wind and reaping the whirlwind. (Hosea 8:7.)

"It is sown to the flesh: and if we sow to the flesh we shall of the flesh reap corruption." (Gal. 6:7-10.)

Shem and Japeth covered oah's sin. Ham went and published it. Are we followers of the example of Ham? See Gen. 9.

Thirdly: Evil speaking has a disastrous effect upon the speaker. We can not engage in this sin without losing the glory of God unto our souls. If we can speak evil of our fellowman without feeling condemned, we are in a dangerous condition. It is a gratification of the carnal mind. And if we engage therein we are losing spiritually.

Fourthly: Evil speaking has a telling effect upon the hearer. We cannot afford to listen to it. In Eph. 4:29 we are told that our conversation is to minister grace to the hearers, and evil speaking is contrary to this,

and acts as a poison unto spirituality.

If our brother has wronged us we are bidden to tell him and not someone else. (Matt. 18; Gal. 6:1.)

Let us help and edify one another, in a spirit of meekness. We ought to rather talk about the goodness of God than to try to ruin the reputation of our fellowman.

The Christian, in whose heart is shed abroad the love of Christ through the Spirit, is ever eager to believe the best, hopes the best, and does not live to unroof the faults of others, when there may be a beam in one's own eye. The power of Christ can save us from the sin of evil speaking. Charity thinketh no evil (I Cor. 13) therefore does not engage in evil speaking.

—Selected.

Preachers do as Jesus said, "We speak that we do know."

Be sure that straightforwardness is more than a match at last for all the involved windings of deceit.

—F. W. Robertson.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Crossing the Red Sea.
Exod. 14:1-31.
- July 14—The Manna Given. Exod.
16:1-26.
- July 21—The Ten Commandments.
Exod. 20:1-26.
- July 28—The Golden Calf. Exod.
32:1-35.
- Aug. 4—The Atonement. Lev.
16:1-34.
- Aug. 11—Christ Our Atonement.
Heb. 9:1-15.
- Aug. 18—Religious Feasts Ordained
By God. Lev. 26:1-44.
- Aug. 25—The Sending and Report
of the Spies. Num.
13:16-33.
- Sept. 1—The Sin of Unbelief.
Num. 14:1-38.
- Sept. 8—The Sin of Moses. Num.
20:1-13.
- Sept. 15—The Brazen Serpent and
Its Antitype. Num. 21:-
5-9; John 3:14-18; John
12:32.
- Sept. 22—Balak and Balaam. Num.
22:1-35.
- Sept. 29—The Cities of Refuge.
Num. 35:1-34.

PRIMARY SUNDAY SCHOOL LESSONS

- July 7—What Elisha Did on
His Way to Bethel. II
Kings 2:12-25.
- July 14—Elisha Restores a Boy to
Life. II Kings 4:18-37.
- July 21—How a Little Girl Helped
Her Master Get Well. II
Kings 5:1-14.
- July 28—Elisha's Heavenly De-
fenders. II Kings 6:8-18.
- Aug. 4—The Boy Jonas Made King.
II Kings 11:1-21.
- Aug. 11—Good Hezekiah Destroys
Wickedness. II Kings
18:1-8.

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God's Book. II Kings
22:1-13.
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Land and Brethren. Neh.
1:1-11.
- Sept. 8—Ezra Reads God's Book to
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- Sept. 15—Nehemiah Regards the
Sabbath Day. Neh. 13:-
15-22.
- Sept. 22—Esther Chosen to be
Queen. Esther 2:1-20.
- Sept. 29—Review Characters and
Events of the Lessons for
the Quarter.

BIBLE MONITOR

VOL XIII

August 15, 1935

No. 16

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

DISAPPOINTMENTS

In this world of uncertainty most of us have many disappointments. This is true both in temporal and spiritual matters. In the various occupations in which we are engaged as a means of livelihood, we lay plans and very carefully execute them, which may require much time, expense and effort, yet in the end it may be all in vain and we do not receive the fruits of our labors which we had hoped for and expected. This causes disappointment and sadness.

We set out in the Christian life with high hopes and great expectations and strive to attain "unto the measure of the stature of the fulness of Christ" but ere long the cares of life, the weaknesses of the flesh, the allurements of this world

bring about our downfall and disappointment is ours.

In the church the same thing is true. We get a vision of the spiritual needs of the world. We see its degeneracy and depravity and realize its need of the Christ, the only one who is able to save. We strive to win men to Christ through his gospel but how coldly we are received, how few are willing to hear and accept! This is very disappointing to us and too often we lose our ardor in the cause we have espoused.

Disappointment causes sadness and discouragement and sometimes we wonder if it is worth while trying. This no doubt is to us a blessing in disguise as it causes us to consider our ways. A lack of careful consideration and serious meditation on our conduct has ever been a weakness of

the human family. We are told in Isaiah 1:3, "but Israel doth not know, my people doth not consider," and this can be truly said of us.

It would not be well for us to go through this life without disappointments else the Lord would not allow such things to come upon us; therefore when our plans are frustrated, when we do not attain unto that for which we strive, when our hope and expectations are not realized, when adversity is upon us, let us consider our ways, the Lord has a blessing in it for us; nor should we cease to strive when failure is ours, the next attempt may bring great results if we profit by the mistakes of the past.

All who start out in the Christian life fail at times; there was one alone, Christ our Savior who made no mistakes. In our experiences in life if we profit by the mistakes we make our disappointments will be less and our success greater. "And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:9).

Eternal life, that great prize, is not gained without

effort and effort in this life is not without disappointment.

BACKSLIDING

J. H. Beer

(Jere. 2:11, 13.) "Hath a nation changed their Gods, which are yet no Gods? But My people have changed their glory for that which doth not profit. Be astonished, O ye heavens at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Many start the Christian life under smiling skies and upon smooth waters, but as they sail out of the harbor the sky becomes dark and the craft of their religion crashes upon the rocks. At the start they are careful to obey the commands of God, but after a while they think it is not necessary to be so careful about their obedience to the teachings of Christ's word, and are made to believe that much of it is non-essential and finally come to wreck.

Another class of backsliders is the class that started soberly and seriously but not serious enough, they did not make a complete surrender, you think a Christian should enjoy themselves—you think you can dance, play cards, drink wine, and smoke cigarettes? I never saw a drinking, dancing, card playing Christian that amounted to anything.

I believe more people in the church backslide because of card playing and theater going than through the saloon. I am not upholding the saloon—don't think for a minute I am in favor of the dirty rotten saloon. I am against a lot of amusements popular among church members and upheld by their leaders. God hath charged his people for committing two evils, V. 13, the first is for forsaking God, see Romans 10:1-3. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

The union conferences that are being held today under the title of Christian

training, is misleading. The purpose is not to teach the people to obey the gospel of Christ, but to establish their own righteousness, (their own way of serving God). I quote from a speech made by a speaker at a conference, Christian education has the advantage of Christian tradition. Dr. said in speaking on the subject "Christian Education a Co-operative venture." "The purpose of the education is to change the individual thus equipping him better to tackle the job of living." And thereby are making to themselves cisterns that can not hold water.

Why leave the fountain of living water, for the stagnant water of the cistern? God is not going to accept the doctrines of men, and discount the plan of salvation instituted by Christ. (Mark 7:7.) "How be it in vain do they worship Me, teaching for doctrines the commandments of men." If it were possible they would deceive the very elect. If you want to enter the triumphant kingdom of God, accept the Christ way, and walk therein, you may have trials and persecutions but the reward will be sure.

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Ezra L. Beery, Union, Ohio, Associate Editor.

You say you can be a church member and dance and play cards, sure you can, you can be a church member and be a burglar but you cannot belong to the body of Christ, and do such things.

"Adventure" signifies an event the issue of which is determined by chance: to hazard or risk, they mean to change the individual, assuming the risk of losing their soul, they stupify the conscience with their religious anesthetics, and make their followers insensitive to the danger of taking the risk of man made religion, causing the individual to become more

worldly. They are led to forsake God, by their new inventions that are carrying the young people away from the truth. (I Pet. 4:1-5, Matt. 7:13-20.)

Jesus said, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Dear reader, I urge you to study the word of Christ, and rely on it for the world is full of deceivers.

Denton, Md.

TARES AMONG THE WHEAT

Ida M. Helm

"He said unto them, an enemy hath done this." (Matt. 13:28.)

We may wonder, "What is the cause of all the trouble in the church? The answer is, "An enemy hath done this." It is vital that we strive earnestly against the enemy. It is true that eternal vigilance is the price of power. The enemy, Satan, and his co-workers never sleep nor take a vacation. They are ever maliciously watching and scheming to shear the church of its power.

It was while Samson was asleep in Delilah's lap that

the Philistines cut off his hair. Those seven locks of long hair were inseparably connected with his vow as a Nazarite, "his strength was in his hair." His unshorn locks were a sign of his Nazaritism, and a promise on the part of God that his supernatural strength would be continued. His hair was not the source of his herculean powers but his peculiar relation to God through his vow.

The enemy was on the alert while Sampson slept, and he awoke and found his seven long locks were gone. "And he wist not that the Lord was departed from him." (Judges 16:20.) He soon found that with faithlessness came weakness and decay.

Child of God, where does the power lie? God, and God alone, is sufficient for continual progress and final victory. God had a supreme work for Samson to do and so he has for you and I. Samson soon found out that God had departed from him, he was weak through sin. "And the Philistines took him and put out his eyes he did grind in the prison house." Samson had been the glory of his people,

now he is led a captive into the dungeon of the Philistines. Temptation came subtly and gradually to Samson, and so it comes to the child of God today. It is always an enemy in one form or another. When the Christian is off guard, perhaps dozing and resting a little the enemy sows tares.

What must be the feeling of the tender Shepherd when He looks into the hearts of His professed followers and sees weakness and neglect, dark blemishes in some who have covenanted with God in Christ Jesus to be faithful till death. They may be small things, perhaps the brethren and sisters do not notice them but God does. Perhaps it seemed like a little thing to Samson that the seven long locks had been cut off, for "he wist not that the Lord had departed from him."

When God sees little (?) sins gnawing at the hearts of His people He says, "An enemy hath done this." Little sins of caste, partiality, "big I and little you," are tares among the wheat. Such spirits do not come from the World of Light; they come from the lower regions of darkness, and if

they be tolerated in any church it is the beginning of schisms, the very thing that Paul condemns. Tares are sown while Christians sleep. When divisions once appear they bring with them a long train of evils, unkindness, disobedience, envy, hatred, strife, pride, and like a deadly viper will rob the church of its power; they will infuse their poisonous qualities into the very heart of the spiritual life of the church; and when the Master looks for the peaceful fruits of righteousness He will find that the enemy has sown tares among the wheat and much harm has been done.

Paul said to the Corinthian brethren, "For ye are yet carnal; for whereas there is among you envyings, strife and divisions, are ye not carnal? (Rom-8:6) "For to be carnally minded is death; but to be spiritually minded is life and peace." The Lord will not hold those guiltless who practice such things today, any more than He did the Corinthians or Samson in the olden times.

If the church should so far forget her covenant with God as to wink at the things

of the world and then become fascinated with sin, and fall in love with the world which is the image of Delilah, Satan will rob her of her witness-bearing for Christ. God said through His prophet referring to Christ, "I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people." (Isa. 55:4.)

(Matthew 24:14), Jesus says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all the nations." The Christian is to witness for Christ every hour and every where. What a sad day for the world if the church should be stripped of its power! Apostasy always brings punishment. A guilty church like Samson may not realize that the Lord has departed from her, but sooner or later she will realize that her power is gone. If she continues in her world loving course she will sin her day of grace away, and the end will be destruction.

Samson's fall should teach us that God, and God alone is sufficient for continual

progress and final victory. Paul under the inspiration of the Spirit says, "Walk in love, as Christ also hath loved us but fornication, and all uncleanness, or covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting For this ye know, that no whoremonger, nor unclean person, nor covetous man who is an idolator, hath any inheritance in the kingdom of Christ and of God And have no fellowship with the unfruitful works of darkness, but rather reprove them. Awake thou that sleepest and arise from the dead, and Christ shall give thee light." (Ephesians 5:2,3,5,11,14.)

R. 2, Ashland, Ohio.

THE DUNKARD BRETHREN CHURCH

Bettie Winegord

I wish to give a few thoughts on the question which was put to us Dunkard Brethren: Asking how long will the church last. I think that is a question that doesn't concern us, but the question with us is, are

we led by the Holy Spirit and living in harmony with the gospel. If so we need not be concerned about the results for God always cares for those who love and obey Him in His teachings, no matter how few. He speaks more of the few being saved than the many.

There are so many precious promises to the faithful is why we have no reason to fear. We feel so grateful for the Dunkard Brethren church and as a good brother said, we are glad for the few where we can be united in the upbuilding of God's kingdom here on the earth again, as in years gone by, for it was only by a separation that we could maintain the same faith and practice which our fathers handed down to us, which was the true faith of the gospel, and will be perpetuated until Jesus comes for the faithful.

Will we meet Him in the air or will we call for the mountains and rocks to fall on us and hide us from the face of Him that sitteth on the throne. There will be more and more wickedness as His coming draws nigh. (II Tim. 3:13-14) "But evil men and seducers shall

wax worse and worse deceiving and being deceived. But continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them."

(John 8:31) "If ye continue in My word, then are ye My disciples indeed."

Were we right or were we wrong to continue in the faith of the gospel when some became disobedient in the church and were overcome by yielding to the lusts of the flesh and the lust of the eye, and the pride of life, which is not of the father but of the world, and the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.

These remained with the church and the church was powerless to control and the leaders also encouraged these things in the light of God's word. We did not think it right to tolerate these things which our fathers stood against for years.

If we are soldiers of the cross we must fight against the wrong, "Sure we must fight if we would reign. Increase my courage Lord, I'll

bear the toil, endure the pain supported by Thy word."

The faithful heeded the command in II Cor. 6:17-18: "Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing and I will receive you and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How long will the church last that obeys the whole gospel and over comes the world? (Rev. 21:7-8) "He that overcometh shall inherit all things and I will be his God and he shall be My son, but the fearful, and unbelieving, and abominable, and murderers, and whoremongers and sorcerers and idolaters, and all liars shall have their part in the lake which burneth with fire, and brimstone, which is the second death." The fearful and unbelieving will be punished with the criminals so let us work for the salvation of souls while we have the opportunity.

We should not be afraid to do anything for Jesus when we know we are right, for we may be unfruitful branches and be classed with the unbelievers. May

we strive to do our best is my prayer.

Port Republic, Va.

SLEEPING SICKNESS

J. D. Brown

For several years now, we have what they call seeping sickness, going around. People apparently just go to sleep in good health, and sleep for months, and sometimes years.

We noticed in the papers some time ago, a case in Chicago, where a girl has been sleeping now for three years.

This is typical of the spiritual sickness that is going around in the world today. People in apparently good spiritual health, go to sleep spiritually. Men who once had their spiritual eyes wide open to spiritual things today have them closed.

Even Elders who have had the oversight of churches for several years, who were able at one time to oversee and direct church in a spiritual way, today are asleep on the job, not able to see or to give dependable advice. It seems that it has always been that way, even when Christ was here, the

apostles went to sleep on duty.

(Matt. 26:38-45) Jesus just before He was betrayed asked the apostles, "Watch while I go yonder and pray." On His return He found them asleep. He went the second time to pray, when He came back they were asleep. He went the third time and they were asleep again.

Think of the circumstances under which they went to sleep, Jesus was about to be put to death, looking for the enemy to come at any time and now He asks them to watch, and they went to sleep.

So it is today, He has chosen men through the church for that very same purpose, to watch for the enemy, and they go to sleep, today just as they did at that time, with all the information Jesus has given. He has warned His people the time would come, when false prophets would rise up in the church and deceive the very elect if possible, yet men and women will go to sleep.

(Matt. 13:25-26) But while men slept the enemy came and sowed tares, (tares represent the un-

godly) among the wheat, (wheat represents the people of God) and went his way. V. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. (Tares, false prophets.) That time did come, and while his watchmen were asleep, those false prophets came up in the church and broke the church seal. (Eph. 4:30.)

Like the Ark, the church was sealed, on the inside and on the outside; sealed on the inside to keep the things inside that were inside, and sealed outside to keep the things outside that were outside.

These false prophets took possession and broke the seal. At the beginning the opening was very small, we could hardly notice that it had any effect on the church but as time went on the opening became larger until Satan crept in, sowed ungodliness, sowed things to satisfy the flesh, the members of the church became lovers of pleasures more than lovers of God—began to seek places of amusement, card parties, dance halls, shows, swimming pools, big feasts, buy and

sell for gain (Luke 19:45), pride, gold, costly array bobbed hair, powdered face, short skirts, low necked dresses, neckties, secret societies, politics and now everything that the world endulges in, is in the church. (James 1:27) Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions and to keep himself unspotted from the world.

That is not all, but the things inside the church crept out. Church ordinances crept out of the church; salutation, prayer veil, Lord's supper, feet washing, baptism, nonconformity. Satan formed a circuit, passed right through the church and drove the things God had placed in the church for the salvation of man, right out of the church.

Our duty is to come out from among them.

(II Cor. 6:14-18) "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth

with an infidel?

And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them; and walk in them; and I will be their God, and they shall be My people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them." (Acts 28:27.)

Poplar, Mont.

THOUGHTS ON REVELATIONS

A. B. Woodard

1, 2, 3, Chapters

First verse: Jesus Christ the Revelator, received it from God the Father; for

His servants the church; signified by His angel unto His servant John. John is told to write "What thou seest write in a book, and send it unto the seven churches of Asia." Revelations has many symbols. Example: In the midst of the seven candlesticks one like unto the Son of Man His head and His hair were white like wool, as white as snow; and His eyes were as a flame of fire.

The Son of Man is the symbol of Jesus. Again: The seven stars are the angels (elders) of the seven churches, and the seven candlesticks are the seven churches.

Candlesticks are symbols of light; churches are the spiritual light of the world. Stars radiate light so elders radiate the light of Jesus' word.

The address of the letters to each of the seven churches, is worded the same: To, or unto, the angel of the church of . . . write: These things saith. The address is to seven different symbols, each symbol having the spirit of Jesus, or in other words, taking the place of Jesus.

The first symbol: He

that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

The second symbol: The first and the last, which was dead, and is alive.

The remaining five symbols may easily be marked. The Spirit introduces His instructions to each church with these words: "I know thy works:" then instructs them in simple language that all may understand and know their duty; showing where they were wrong, admonishing them to repent and return, and warning if they do not repent.

To impress the importance of this lesson the Spirit says to each church: "He that hath an ear, let him hear what the Spirit saith unto the churches." Closing His instructions by promising a blessing: To him that overcometh.

Here is the promise to the Laodicean church: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

This is one of the most inspiring promises of the Bible.

Commentators mostly agree the seven churches of Asia represent the spiritual condition of the church in seven periods of time, in order as recorded, and that we are now living in the last, the Laodicean period.

The six churches are in the past period and cannot be changed. Let them sleep.

The Laodiceans are in the present period and may change while the present period lasts. Notice what the Spirit says about the present spiritual condition, of that proud boastful Laodicean church: Its wretched, miserable, poor, blind, naked condition.

This is no exaggerated case; the Spirit of Jesus does not misconstrue things. When considering, the great majority of professed followers of Jesus, taking part in political jangles, wars, and voting for commanders-in-chief of the armies and navies (as president of U. S. A.)

Then again, considering the same class, engaged in cold formal worship. No bended knees in prayer, little if any voices heard in singing sacred songs by the main audience, but they listen to a high toned, fash-

ionably dressed choir singing those sacred songs with the air and tune of theatrical music.

What the wonder is, is that the Spirit could tell these conditions around 1800 years ago.

What can be done? Take the Spirit's advice: feast bountifully on the most costly spiritual food. Jesus says I am the bread of life, the words that I have spoken, they are spirit and they are life. Stir up the dying embers, catch the spirit of the first church, the Pentecostal spirit, get filled with the Holy Ghost. Let us sing: Rock of ages, cleft for me; let me hide myself in Thee.

Gowrie, Ia.

BIBLE STUDY

W. E. Little

II. The How (continued).

2. Progressively.

C. Doctrinal.

What the Bible (and through it, God) requires of us that we be not lost or mislead. What God would have us do if we would live the fuller life, to walk the path that God has ordained for us to walk, if we would fulfill

our mission in God's kingdom. The rules by which we will govern our lives if we are true followers of our Redeemer, the rules concerning our salvation.

"But sanctify in your heart Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is within you, yet with meekness and fear."

D. Devotionally.

This is the highest type of Bible study, and much of its joy comes because of our knowledge of how God responded to the cries of the faithful of old and how he had promised, "Draw nigh to God, and He will draw nigh to you." This in the time when God draws very close to His child and whispers words of comfort, hope and consolation.

"He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him." (John 14:21.)

"Let us therefore draw near with boldness to the throne of grace, that we may receive mercy and may find grace to help us in time

of need." (Heb. 4:16.)

3. With helps.

Helps have their place in Bible study, but we must use care, that they are helps and not hindrances, that they are orthodox, that they stay helps, assisting us to understand the Bible and not supercede it. We must always keep in mind we are studying the Bible and not the helps; that only the Bible is infallible.

A. Various versions of the Bible.

Since there is very few of us who can read the Bible in its original Hebrew or Greek form, it is good to compare various versions, often a different wording will open up a passage and bring new truths to us.

B. A good concordance.

Next to having every scripture at the tip of one's tongue is to know where to find it. A good concordance places the whole Bible where it is readily accessible for various topics or studies. A concordance that gives the meaning of the Hebrew or Greek word that our English is translated from is the best. Many times finding what was meant in the original writing, we get a new and

clearer picture of what is meant. Also one English word often takes the place of more than one in the original wording; for instance, child may mean even an unborn babe, a babe, a young lad or a youth; hell may mean the grave, Sheol, Hades or Gehenna of Hell fire.

C. A good Bible Dictionary.

This is of great help in tracing the histories of the nations that the Jews came in contact with during their migrating, their captivities and their sojourning in the promised land. It is also interesting to study the biographies of the Bible characters.

D. A complete Bible atlas.

If a friend of ours goes to a different place than where we are we wonder how far it is, the type of country, whether mountainous or flat, the climate, the roads and the crops. If all this interest us, why should not these same things interest us in the lands that have produced our ensamples of faith. If we wish to understand the journey's of Abraham, of Isaac, of Jacob, the conquest of Canaan, the

kingdom of Abimelech, the extent of David's and Solomon's kingdoms, the allotment of the tribes, the encroachment of the surrounding nations, the spread of Christianity, Paul's travels, and many other places and journeys which the narrative describes with much detail. When we realize that about twenty miles was a day's travel, we need a map with a good scale of miles to help us realize what extraordinary faith these early patriarchs had. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whether he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise." (Heb. 11:9-10.)

From a study of these events in connection with a good atlas we would see that these journeys mostly followed the caravan routes of the countries; even the journeys of Christ and of Paul followed these highways. We can also learn

somewhat of the climate which determines the crops and the occupation of the people.

E. A good book on Oriental Life and Customs.

While it is true that the Bible teachings as a whole apply to the whole world, all time and all people, yet we need to keep in mind that it was written primary to Oriental people in an oriental land and at a time when almost everything was more primitive than it is now, when there were no automobiles, no railroads, no wagons as we know them, no factories, no electricity, no stores as we have them, no doctors except a few healers with some herbs and potions, no hospitals, no telephones, no telegraph, no newspapers, no magazines and only a few books, mostly in the homes of the well to do only. Practically all work was done by hand and the rich then had less comforts in their homes than most of the poor in the United States. We need to study some of these facts, or else we fail to get a true picture of the lessons God would have us get.

III. The Reward.

1. We live a fuller life with ourselves, our neighbors and friends and in the sight of God.

"The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes. Moreover by them is thy servant warned; in keeping them there is great reward." (Psalm 19:8-11.)

2. We receive the approval of our God.

"That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his son Jesus Christ." (I John 1:3.)

"Jesus answered and said unto him, If a man love Me he will keep My word: and My Father will love him, and we will come unto him, and make our abode with him." (John 14:23.)

A glorious promise!

"And the Spirit and the bride say, come. And he that heareth, let him say, come. He who testifieth these things saith, Yea: I come quickly. Amen: Come, Lord Jesus."

Dallas Center, Ia.

STUMBLING BLOCKS

Vernie Diehl

The Christian has great liberty through the gospel, but we must not abuse this liberty or we may become stumbling blocks. (Rom. 14:13) "Let us not therefore judge one another anymore; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." V. 21. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

There are many ways in which we may cause others to stumble. In our homes, dress, business, amusements, etc. Dr. Truett said about amusements: "First be sure it does not hurt you; second, be sure it does not hurt someone else; third, be sure it glorifies Christ."

Some one said, "It is hard to convince a sinner he is one when he can point his finger at his pastor or Sunday School teacher and say, 'He dances, plays cards, smokes, and goes to bum picture shows.'"

We wonder what is wrong with our churches and Sun-

day Schools, but should we when such conditions exist among our leaders. Can a pastor have much success, or a Sunday School teacher have good results when they have been to a bum picture show, or playing cards the night before with some of their class or flock.

A young woman became hysterical when asked to play cards. She explained that years before she and two cousins had plead with her charming and promising brother to surrender his objections and make up a party of four to play cards. This led to his becoming a gambler, a slave to sin, which not only ended in his tragic death, but caused the death of her father and mother.

The Christian is being watched by many eyes. He should be very careful as to his conduct. The Christian should guard his course of conduct with his eyes and thoughts upon others, and his heart upon God, so as to avoid laying a cause of stumbling before anyone.

In some respects a piece of glass may appear almost like a diamond and yet be far from it, so some actions may almost appear like a

stepping stone and yet be a stumbling block.

Paul said, "If eating meat make my brother to offend I will eat no more meat while the world standeth." What an unselfish spirit.

We are not to please ourselves but our neighbors—even Christ did not please Himself.

All things are lawful to the Christian, but many things do not edify.

Mothers may be stumbling blocks. Some one said: "A hand painted, novel reading, card playing, cigarette smoking woman will not make a good mother."

I have heard folks say some brethren have such fine homes they do not feel welcome when on a visit to same. And some church members dress so fine the poor people are staying away and leaving the church because they say they are pushed back and slighted because they cannot afford to dress thus. I know of one case where a certain person went to a members home (a Church of The Brethren home) to get a covering and bonnet and saw so many fine clothes she turned back, went home and was lost to the church.

Were they stumbling blocks?

Sometimes folks go to church, the members do not speak to or make them feel welcome. Watch that we do not become stumbling blocks. Some folks do little tricky things in business and people say he or she is a member of such and such a church, and if that is religion I don't want any of it.

We may say, O well, they just measure up by the worst members and they are weak and grouchy and ready to fall any way, it doesn't make much difference. Let's see about this: (I Cor. 8:9) "But take heed lest by any means this liberty of yours become a stumbling block to them that are weak."

"Every road that we shall choose
Other pilgrims feet will use.
Some will follow where we lead,
Long as life shapes life indeed."

Nokesville, Va.

True knowledge is to know little, and know it. Ignorance is to know little, and not know it.

NEWS ITEMS

GREAT BEND, KANS.

We were glad to have with us on June 23rd Bro. and Sister Jos. A. Root of Waterford, Calif. Bro. Root gave us two messages at that time which were much appreciated.

There were thirty-five present at the afternoon service and twenty-five in the evening.

We also had with us Bro. and sister S. R. Kesler and two daughters, Addie and Sadie; also Sisters Marie Hill, Ethel Carney and Ruby Flora, all of the Quinter church.

These good people gave us much inspiration and encouragement.

Wm. Root.

WATERFORD, CALIF.

Since our last report, we the Waterford church, have enjoyed many good things. On January 27 Bro. Ecker of Taneytown, Md., commenced a two weeks' revival meeting. Although our attendance was small, we surely had some wonderful sermons preached to us. I wish we could have such meetings more often. I believe much good was done, especially among those who really are seeking after the good things. Three young souls accepted Christ and were baptized and one asked for rebaptism. At the close of the meeting we enjoyed a love feast together, at which time 22 surrounded the Lord's table, with several visitors present.

We feel we have surely had many blessings given us in the the past year. Some have moved here from

other places till our attendance is now near 40.

Our Elder Bro. Root and companion are still away but we look forward to the time when they will be with us again.

We still ask an interest in your prayers that we might continue to press onward in the way that will be pleasing to the Lord and that much good will be done here at this place.

HattieVanDyke,
R. 1, Box 1847, Modesto, Cal.

RIDGE, W. VA.

We, the Ridge members of the Dunkard Brethren church, met for council Saturday, July 13th, at 1 o'clock p. m., with our Elder J. L. Myers in charge.

The meeting was opened by singing after which Bro. Myers read II Cor. 6 and gave some good remarks, and led us in prayer.

Some unfinished business was cared for and many other matters coming before the meeting were disposed of in an orderly manner, which we believe was pleasing to all the members. Bro. J. L. Myers was re-elected Elder in charge by the vote from every member for a term of two years.

We also decided to have a series of meetings beginning October 5th, closing with a love feast Saturday, October 12th. Bro. J. L. Myers will be our evangelist. We invite all who can to be with us in these services.

The meeting was closed by singing, after which Bro. Taylor O'Brien led in closing prayer.

Bro. Myers remained over Sunday and preached four plain gospel

sermons to a well filled house for which we were all thankful.

The church at this place is moving along nicely and we wish to express our thanks to Bro. Myers for the good work he is doing for our congregation. We feel sure God will richly bless him, and our congregation if we hold out faithful.

We ask an interest in the prayers of the faithful brethren and sisters that we may continue to grow in grace and don't forget the date of our series of meeting and love feast.

Grace M. O'Brien,
Antioch, W. Va.

ONEGO, W. VA.

We, the Dunkard Brethren members of Brushey Run congregation met at Onego church on June 22nd for our love feast, which was conducted by Bro. Adam Fahnestock and Bro. Arthur Rice of Maryland. Twenty-one members surrounded the tables of the Lord.

Bro. Rice delivered a fine sermon. May the Lord bless and keep us all till we meet again is our prayer. Amen.

NEWBERG, ORE.

We held our ove feast Saturday evening, June 29th. There were only nine brethren and four sisters, but we had a very good meeting. Elder E. L. Withers of Pendleton, Ore., officiated. Bro. Withers also preached for us Sunday morning and evening His subject for the evening was "Contend earnestly for the Faith once Delivered to the Saints." (Jude 3.) May we all earnestly contend for the faith that is so precious to us and be-

ware of these fellows that are creeping in unawares, turning the grace of our God into lasciviousness and denying the Lord God and Christ. It be hooves us to watch and pray lest we are caught in the snares of the adversary. The Book is full of warnings if we will only heed them.

May the Lord bless and keep all His children faithful to the end.

Sunday noon we all had dinner in the basement.

Mollie Harlacher,
R. 3, Box 23, Newberg, Ore.

ENGLEWOOD, OHIO

On Saturday evening, July 13, the Englewood congregation held their regular quarterly council. Several items of business were taken care of and an election for the deacons office was held. Brethren Samuel Hall and A. L. Miller were called and installed. We are expecting to begin a series of meetings August 18th with Elder Arthur Rice of Maryland in charge. An invitation is extended to all who can to attend and enjoy these services with us.

A. J. Brumbaugh, Clerk.

NOTICE

Bro. D. S. Flohr of Shady Grove, Pa., has been secured to begin evangelistic services in the Vienna congregation at the Louisa county mission point August 25th.

Any visiting brethren that can be with us during these meeting will be welcome. We sincerely ask your prayers in behalf of the work at this place.

Bessie N. Shumake,

NOTICE

The Pleasant Ridge church expects to have a Harvest meeting August 18th. Bro. B. F. Lebo will begin a revival meeting that day also, continuing for two weeks. We extend a cordial invitation to all to attend these meetings.

Ethel Rush.

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* **OBITUARIES** *
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AMOS S. GARMAN

Amos S. Garman departed this life July 4, 1935 at his home in Mastersonville, Pa., aged 76 years, 9 months and 3 days.

He was a member of the Dunkard Brethren church and held his membership in the Northern Lancaster county congregation.

He leaves to mourn, his widow and four brothers.

To this union there was no children. The services were conducted by Elder A. G. Fahnestock, assisted by Oscar Matthias. The text was II Tim. 4: 6-8.

Brief funeral services were held at the home, farther services in Brethren in Christ church in Mastersonville, Pa. Interment in the East Fairview cemetery.

Susanna B. Johns,
Neffsville, Pa.

CAROLINE DANNER

Caroline Falkensteine, daughter of Samuel K and Elizabeth Lind Falkensteine was born near Astoria, Ill., December 21, 1866, departing this life June 21, 1935, aged 68 years and 6 months.

About the first of May she was stricken with yellow Jaundice from which she never recovered. She grew to womanhood in the vicinity of Astoria, Ill. She was united in marriage to Jonas R. Danner March 2, 1882. To this union four daughters were born: Mrs. Elizabeth Kolp, Astoria, Mrs. Minnie Walters, Browning, Ill., Mae and Bessie at Home, who with the husband survive.

She also leaves to mourn her departure four grandchildren, one sister, Mrs. Mary L. Cassier, Coyle, Okla., and one brother, M. L. Falkensteine, Colchista, Ill. and many other relatives and friends. One brother, Jacob Falkensteine and one sister, Mrs. Cassie Bowser preceded her in death.

She became a member of the Church of The Brethren in early girlhood. On May 29, 1935, the writer with Elder A. H. Lind were called to the home and while there Sister Danner, although bedfast expressed her desire with the husband for a closer walk with her Master. Elder A. H. Lind interrogated them, to which they expressed their willingness in the presence of the following witnesses, the writer and wife and Sister Lind. They were then received as members. Sister Danner then requested to be anointed which was done. This service she enjoyed very much, but it was not God's will to restore her to her health in this world.

Sister Danner was of a quiet, unassuming nature, a great home lover and was always a willing helper in time of sickness as long as health permitted. She was a faithful, kind and loving mother, a kind friend and neighbor to all and will be greatly missed in the

home and community.

Funeral service June 23, 1935, at 2 o'clock at The Church of The Brethren, by the writer, assisted by Elder B. E. Kesler of Poplar Bluff, Mo., and D. S. Flohr, Shady Grove, Pa. She was laid to rest in the South Fulton cemetery.

Text: II Kings 20:1.

Dear Mother! Never shall I forget
Thy brow, thine eyes, thy pleasant
smile,

Though in the sea of death hath
set

Thy star of life; my guide awhile,
Oh! never shall thy form depart
From the bright picture in my
heart.

Howard R. Dickey,
Browning, Ill.

NANCY JENNIE STUMP WOLFAL

Daughter of George C. and Lavinah Stump of Darke County, Ohio, was born May 5, 1870, and died July 8, 1935, aged 65 years, 2 months and 3 days.

On February 1, 1899 she was united in marriage to John Wolfal. To this union was born one daughter, Mrs. Elvesta Hittle.

Early in life at the tender age of fourteen years she was converted and united with the Church of The Brethren, and up to seven years ago served as a loyal member, and at that time united with the Dunkard Brethren church, to which she was just as loyal, but during her last illness, she reunited with the Church of The Brethren.

She leaves to mourn her loss a loving husband, one daughter, Mrs. Ben Hittle, New Madison, Ohio, two grandchildren, four brothers, Geo. Stump, New Paris, Ohio, Samuel

Stump, Dayton, Ohio, Thomas Stump, Greenville, Ohio, and Frank Stump, Palestine, Ohio; four sisters, Ella Cumrine, Dayton, Ohio, Susie Richards, near Hollansburg, Ohio, Anna Hollinger, near Hollansburg, Ohio, Mina Petry, Lynn, Ind. One brother and one sister preceded their sister in death. A host of other relatives and many friends also survive.

Bro. James F. Petry conducted the services at the Beech Grove church.

The living are the only dead,
The dead live never more to die;
And often when we mourn them
fled,
They never were so nigh.

O' why should memory veil'd with
gloom,
And like a sorrowing mourner
draped,
Sit weeping o'er an empty tomb
Whose captives have escaped!

'Tis but a mound, and will be
mossed
Whene'er the summer grass ap-
pears;
The loved, though wept, are never
lost,
We only lose our tears.

The joys we lose are but forecast,
And we shall find them all once
more;
We look behind us for the past,
But lo! 'tis all before!

And though they lie beneath the
waves,
Or sleep within the churchyard
dim;
Ah! through how many different
graves
God's children go to Him!

SPREADING SCANDAL

How easily thoughts and tongues turn to gossip, gossip that is very often of a character that does great harm to those of whom it is spoken. Here is a striking warning against this sin.

A story is told of a woman who freely used her tongue to the scandal of others and made confession to her priest of what she had done. He gave her a ripe thistle-top, and he told her to go out in various directions, and scatter the seeds one by one. Wondering at the penance, she obeyed, and when the task was completed, she returned to her confessor. To her amazement he bade her go back and gather up again the seed she had scattered. And when she objected that this would be impossible, he replied that it would be even more difficult to call back again and destroy all the gossip and scandal she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind, but the strongest and wisest cannot gather them again.

A confirmed gossip, either

man or woman, is the most dangerous creature extant. The possibilities of evil in such people are boundless. They start runs on banks. They murder reputations. They poison all cups of life. They constitute life's supreme pest and nuisance. They scatter firebrands and death.

The Speakers Magazine.

MAKING MISTAKES

Everybody is making mistakes. Everybody is finding out afterwards that he has made a mistake. But there can be no greater mistake than that of stopping to worry over a mistake already made.

The temptation is irresistible when one has slipped on an orange peel, to turn back and see just where and how he slipped. But if a man is hurrying to the depot along the average city sidewalk, he would do better to look out for the next slipping place and guard against it than to turn round and walk backward, with his eyes on the place where he slipped last, and his mind full of worry because he did slip there. And a man would

stand a better chance of catching his train by letting the old slipping place alone.

"Forgetting the things that are behind," includes forgetting to worry over the irredeemable past, and "reaching forth unto those things which are before" is the "one thing" for every child of God to do in spite of the many mistakes which at the best, he has certainly made.

—Sunday School Times.

WARS

If two men in any civilized country who have no personal ill will against each other and perhaps belong to the same Christian church should go out with butcher knives to fight and kill each other what would be the thought of it? But how much does it differ, if instead of two men, two thousand men, or two hundred thousand men, go out at the command of politicians to fight and kill each other?

—Selected.

CORRECTION

Sunday School lesson reference for Aug. 18 is Lev. 23:1-44 instead of Lev. 26:1-44.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Crossing the Red Sea. Exod. 14:1-31.
 July 14—The Manna Given. Exod. 16:1-26.
 July 21—The Ten Commandments. Exod. 20:1-26.
 July 28—The Golden Calf. Exod. 32:1-35.
 Aug. 4—The Atonement. Lev. 16:1-34.
 Aug. 11—Christ Our Atonement. Heb. 9:1-15.
 Aug. 18—Religious Feasts Ordained By God. Lev. 23:1-44.
 Aug. 25—The Sending and Report of the Spies. Num. 13:16-33.
 Sept. 1—The Sin of Unbelief. Num. 14:1-38.
 Sept. 8—The Sin of Moses. Num. 20:1-13.
 Sept. 15—The Brazen Serpent and Its Antitype. Num. 21:5-9; John 3:14-18; John 12:32.
 Sept. 22—Balak and Balaam. Num. 22:1-35.
 Sept. 29—The Cities of Refuge. Num. 35:1-34.

PRIMARY SUNDAY SCHOOL LESSONS

- July 7—What Elisha Did on His Way to Bethel. II Kings 2:12-25.
 July 14—Elisha Restores a Boy to Life. II Kings 4:18-37.
 July 21—How a Little Girl Helped Her Master Get Well. II Kings 5:1-14.
 July 28—Elisha's Heavenly Defenders. II Kings 6:8-18.
 Aug. 4—The Boy Jonas Made King. II Kings 11:1-21.
 Aug. 11—Good Hezekiah Destroys Wickedness. II Kings 18:1-8.

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- Aug. 18—God Answers Hezekiah's Prayer for Help and for Health. II Kings 19:14-20:7.
 Aug. 25—Josiah, God's House, and God's Book. II Kings 22:1-13.
 Sept. 1—Nehemiah Loves His Home Land and Brethren. Neh. 1:1-11.
 Sept. 8—Ezra Reads God's Book to the People. Neh. 8:1-12.
 Sept. 15—Nehemiah Regards the Sabbath Day. Neh. 13:15-22.
 Sept. 22—Esther Chosen to be Queen. Esther 2:1-20.
 Sept. 29—Review Characters and Events of the Lessons for the Quarter.

BIBLE MONITOR

VOL XIII

September 1, 1895 1935

No. 17

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A WARNING

It is interesting to note in how many ways this generation is following in the footsteps of other generations in practices that are evil. It seems not many children profit by the mistakes of the parents and not many generations profit by the mistakes of other generations even though a record is given for their instruction and warning.

In this day the "professing church" is doing so many things which are displeasing to God that the Israelite nation did in their day even though we have knowledge of their history and experiences and should profit by their mistakes.

At one time the word of the Lord through Jeremiah to Judah was this, "Behold, ye trust in lying words, that cannot profit. Will ye steal,

murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before Me in this house, which is called by My name, and say, we are delivered to do all these abominations? Is this house which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord." (Jer. 7:8-11.)

In the chapter from which this passage is taken the Lord was calling Judah to repentance; His message to them was, "amend your ways and your doings." A deplorable condition was existing among God's people; they were engaging in the sins and corruption of the world. Murder, oppression, theft, immorality, vulgarity and idolatrous worship was bad enough

among the heathen nations who new not the true God, but here all these abominations were being carried on under the cloak of religion. What made the condition worse, they were justifying themselves in their evil conduct, they were "trusting in lying words." Yes, they said, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these." (V.4) Yes, they reasoned, we are God's people, his children, and they came into the sanctuary of the Lord calling upon him and worshipping him. In all probability their leaders were patting them on the back and telling them there was no harm in these things inasmuch as they were the people of God. Doubtless these were some of the lying words in which they were trusting. What a mockery this was in the eyes of God.

One could hardly describe the present condition among professing Christian people more accurately than this. We are living in days when some of the extremes of wickedness are in evidence in the human family; evil men and seducers are waxing worse and worse and sin

and degradation are in evidence on every hand. Were these conditions only existing among those who make no profession of the religion of Jesus Christ it would be bad enough but those who claim to know and profess to be children of the true and living God are engaging in all these sinful things. Not content with engaging in these abominable things with the world, they have brought them right into the sanctuary of the Lord where they are being carried on under the cloak of religion.

Like Judah, the professors are justifying themselves in their sins. They call upon the Lord and worship Him but continue to rebel against Him and walk after the lust of the flesh. They say, oh yes, we have accepted Christ, have been baptized and have joined the church, we are Christian people. Their hireling pastors tell them there is no harm in these worldly things inasmuch as they are members of the church, support the program of the church and help pay his salary. They trust in lying words, that cannot profit.

Surely God is calling professing Christendom to repentance, "Amend your ways and your doings" is the message to all that have been deceived and led astray. Will we hear and obey the word of the Lord or will we continue on in sin and suffer the wrath of an offended God.

**IF YE BE GROUNDED
AND SETTLED**

J. H. Beer

(Col. 1:23) "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." (If) a conjunction, supposing that; on the condition, referred in the text above, it also pleased the Father that in Him, (Christ) should all fullness dwell and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him I say, whether they be things in earth or things in heaven. This should forever close the mouths of those who discount the atoning blood of

Christ, for the remission of sin.

Dear reader, your salvation does not depend upon what you think will do, but upon what the word of God says you should do. Good intentions will not take the place of obedience. Take for example the case of King Saul, who was sent out to destroy the Amalekites, both man and beast, when he returned and met Samuel he said to him I have performed the commandment of the Lord according to thy word. Samuel said what means the bleating of these sheep and the lowing of these oxen, which I do hear. He knew what was done and put the blame on the people. He lost the kingdom. No doubt he thought these cattle would be acceptable to hold a feast over at Gilgal and have a big time over their victory.

There are many leaders today that claim to be doing the will of Christ, who are just as far from doing the will of Christ as king Saul was in obeying the command of God. What the world needs today is men who are settled and grounded in the gospel of Christ, men who are not

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carried about with every wind of doctrine, every system of religion that suppresses or withholds any part of the pure word of Christ, is a dangerous system of religion and can not be accepted by the followers of Christ.

Dear reader, are you really doing what the gospel of Christ asks you to do, or are you saying Lord, Lord, and not doing what He says you should do. Will you just take time to consider this important question, you profess faith in Christ, are you really in the faith of Christ? Is He the author of your faith?

(II Cor. 13.5) "Examine yourselves whether ye be in the faith, it requires a steadfastness in the gospel, grounded in the truth." A lack of steadfastness and faithfulness has caused many wrecks along life's way both temporal and spiritual. It caused Demas to forsake Christ, having loved this present world more than Christ, (II Tim. 4:10).

I am inclined to believe that the Church of The Brethren which once stood for the whole gospel, has been misled by the same cause, the love of the world and worldly things has led them to forsake Christ in a lack of steadfastness. Loyalty to Christ should be the watch-word of every one who professes to be a follower of Christ. The popular idea is that all religious organizations are right and are fellowshipped by the churches that are patterning after the world regardless of the warnings that Christ has given, "be no deceived." If everything that is labeled religion is right, then Jesus was mistaken in warning the early church against deceivers.

You can not fellowship a

perverted gospel and be obedient to Christ's word; "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed for he that bideth him God speed is partaker of his evil deeds." May God help you to be grounded and settled in truth. Jesus is the way, there is no other entrance in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction and many there be that go in there at.

Denton, Md.

CONCERNING "MODERN CHURCH TRENDS"

B. E. Breshears

It seems there are some wrong impressions, perhaps a little misunderstanding as to where I stand and the motive in writing the series of articles printed in the Monitor under the above heading. Some letters have been received regarding these articles. Nearly all approved them. Others have taken two opposite

views, and this has placed me just a little between two fires if one may use such an expression. Possibly this should have been expected.

The purpose was stated in two or three of the articles and an effort was made to make clear the position taken on the subjects treated.

It is not surprising that some in the Church of The Brethren who happened to read some of them would think me inconsistent if not disloyal since they think one who is a member should stay by the polity and policy of the church. One brother has written, not to try to disprove anything said, but to say that there were evils in the church many years ago and that we may always expect such more or less. To this we may accede. But his view is that the church compares favorably, has indeed improved upon what it was some forty years ago. Such a view is unacceptable to me as I know it is to the Dunker Brethren generally.

But some of these have ventured the thought that my position is hardly consistent with the sentiment of these articles. It is thought that I am a "par-

taker" and "fellowship" more or less the evils pointed out. It is asked, what steps should be taken to counteract and forestall those evils? A remedy is asked for. Unless something of the kind is forthcoming it has been thought useless to take further space in the Monitor. Because of some of these things objections have been made.

The desire is to express a hearty good will toward these brethren. I think I understand how they view the situation and appreciate their kindness. I gladly acquiesce to their wishes with absolutely no feeling of resentment. My wish and prayer is that the Monitor may accomplish much good. The editor has kindly asked me to write this article and if we can be brought to a mutual understanding only good can result.

One brother says in referring to No. 12: "In pointing out conditions at Laverne and Long Beach California, he says, people going to the churches of the formerly humble Dunker people find superfluity, extravagance, vanity, pride, organs, pianos, violins, orchestras and many other sins such as

members wearing gold, having banquets, movies and such like in the church. He seems to think their influential leaders are adrift.... Then, first column, page 17: It is fully believed that the membership as a whole is sound as to the fundamental teachings of the scriptures. That would mean that the membership as a whole is sound in the essential or necessary teachings. I note in my dictionary that the word "whole" is defined as a whole number. All parts taken together. A total."

I will say again that the intention was to treat not only the trend of the church and of the churches toward worldliness but also toward apostasy. This apostasy as it is now manifesting itself in the churches, is I believe, trending toward the final state of utter unbelief as plainly foretold in the Bible, and to come before the end of our dispensation. Such a state has now been reached to almost an unbelievable extent. I was speaking of this in connection with worldliness.

Perhaps the brother was mislead as to the word fundamental, or the way I

used it in discussing worldliness, liberalism and modernism in the article No. 12. The words Fundamentalism and Modernism express the divergent and widening differences which is dividing Christians and unbelievers as one may well say. I used the word in the commonly accepted sense, which is a belief in the inspiration of the Bible, the deity of Christ, atonement through His blood, His virgin birth, the miracles, resurrection, second coming and other Bible teachings. Modernists and those with modernist learning do not so believe these or some of them. I intend to state that it was my belief that the membership as a whole, or for the most part, was sound as to these Bible doctrines.

Now I want to say frankly that I do not believe that those who promote and encourage or condone the evils as quoted from the letter, are sound as to "essential or necessary teaching." I would not want to be a "partaker" or "fellowship" such evils. I would not commune in a church where such evils are encouraged and tolerated.

The true position of an

humble follower of Christ is to "have no fellowship" with such "unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) Our Lord will expect us to do this. He Himself has done so. I believe it can be done, and must be done to meet His approval. Read again of the faithful ones in the seven churches. Were they partakers in the evils charged to the majority in the churches? Why were they commended? The answer is, they were not walking with such as encouraged and tolerated such evils. They stood against them.

No Christian, much less a minister will be excused in the judgment who will not stand against the enemy when he tries to get control of the church. He may lose "honor," he may lose "position," he may be "made as the filth of the world" and as the offscouring of all things" as was Paul, all this and much more one may have to face and endure, but the Lord requires no less a sacrifice of him.

Here then is the root of the trouble. Two score years ago we had men who would fight to the last ditch for

the principles of the gospel and of the church. But that time is about gone by. The church has largely fallen into the hands of "liberals" and "indifferentists" or "middle of the road men," who do not esteem "the reproaches of Christ greater riches" than the esteem of man, the honor of position or "filthy lucre."

If it was not for the fact that the "indifferentists" the "middle of the road men" have allowed the liberals to bring worldliness and modernism into the church we would not be facing the crisis that now confronts us. We would not have one or more schools like Laverne college, whose managers want to get our young people under the teaching of professors (as we have definite evidence) who do not believe in the inspiration of the scriptures, the divinity of Christ, the virgin birth, miracles and resurrection of the body. We would not have a church paper with an editor who points out that as "The Bible contains many kinds of literature, such as history, poetry, drama, parable, fable, allegory," that therefore he thinks one

may rightly question the "historicity" of such portions of the Bible as the account of creation, the account of the flood, the book of Jonah and the book of Daniel. Going this far of course much more and finally all can be tossed to the discard. This is what has been done by those who have reached the final stage of this fatal disease "modernism." No, we would not have these things if it was not for the indifferentist.

But we do have such and much more. What are we to about it? What is the remedy? Shall we fall in line because the odds are against us? Shall we follow the way of least resistance? Is that the way Paul did when he had to say "no man stood with me?" Or Elijah when he said "I am a prophet of the Lord, but Baal's prophets are four hundred and fifty men?"

No, it is not safe to do this, though one be compelled even to flee for his life. Though he should have to wander "in deserts, and in mountains' and in dens and caves of the earth." God was with all those staunch men and women

who stood for truth and right and He will be with all such today. He will not be with us otherwise. In the vision of Ezekiel (chapter 9) only those who had not drifted into the sins and abominations with the majority were accounted worthy to receive a mark and to escape judgment. The man with the inkhorn was told: "Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

Here then, it would seem, is the remedy for those who would meet the approval and escape the judgment of God in the present situation. We must not side with evil. The faithful in the church must not only be aggrieved but must "cry aloud and spare not." The prophets, the loyal in the seven churches and the tried and true in every age did not surrender to the enemy. "Don't give up the ship," should be the motto. Withdrawal might be best where spiritual fellowship cannot be had otherwise.

A true understanding of

the state of affairs in the church must be had. Doubtless the most spiritual in the church have discerned that worldliness is sapping the spiritual life. I think these are found in practically every congregation. They have tried to stem the tide and to keep the church free of these evils. Our hearts go out in deep sympathy for these brethren and sisters scattered over the brotherhood.

But while many of these have been aware of the baneful effects of worldliness in the church, and others not being warned have fallen in line, yet the saddest part of the whole situation is that perhaps not one in twenty-five is aware of the more destructive "Modernism" which is spreading at a terrific rate through the churches and is gradually permeating the thinking, writing and preaching of many so-called leaders in the Church of The Brethren. Modernists have captured about all the strongholds in the larger churches. The machinery is practically taken over by them. Post millennialism, liberalism and evolution are three broad thoroughfares

which lead into modernism. Those having a leaning toward such unbelief usually try to hide the fact. They use such language as will deceive those who have not made a special study of the verbose utterances they employ. The purpose at first was to write along this line and point out the facts which have come through considerable reading and study. Pressing duties have hindered. It is hoped that if the Lord wills a way may yet be opened to do this.

I would like to add a little as to the progress of modernism since I have been led to investigate the claims and the trends of the poisonous teachings classed under this term.

Some years ago I was shocked by the utterance of radical modernists in their denial of inspiration, Deity of Christ, virgin birth, the atonement, miracles, resurrection, Satan, hell, even heaven and other Bible teachings. Through the recommendation of the Sunday School Times I had read Horsch's "Modern Religious Liberalists" and Gordon's "Leaven of the Pharisees" and other books exposing modernism. I

would highly commend to the readers the two books named. The exposures are alarming. Men advocating the rejection of such Bible doctrines claimed to be Christian. The first named author has sent me, from time to time, copies of his church paper, (Mennonite) the Gospel Herald containing his articles. Recently one was sent me in which he quotes from some leading theologians who blatantly claim a man does not need to believe there is a God in order to be a Christian.

What are we to think of a Christian atheist? We are supposed to accept the discoveries of these learned fellows when they assert that Paul did not know what he was talking about when he said: "He that cometh to God must believe that He is a rewarder of them that diligently seek Him." Verily modernism is progressing, but the end is not yet. Scoffers and blasphemers have not yet reached the limit.

Three classes are concerned with this modernists fundamentalists controversy. Rather I may say that last is unconcerned.

We have the "Bible be-

lieving Christian" who is not ashamed to proclaim his faith, that the Bible, (all of it) is the inspired word of God. His testimony can be counted to help save lost sinners.

Then we have the modernists. They have this terrible spiritual disease. It may be in various stages. Like cancer or leprosy it may pass unnoticed in its first stages. It has its inception in doubt; doubt of the word of God. "Yea, hath God said?" is the beginning. "If God said this or that did He mean what He said? Can not it be changed to suit our age? Can it be spiritualized? Is it no symbol, a parable, a myth, a fable? Must we run counter to accepted theories, to recent discoveries, to science?" This is man's reasoning.

Last we have the "Indifferentists" who boast of keeping in the middle of the road and avoiding controversy. This class is the more numerous. They will warm toward either of the other classes. They believe that the gates of hell will not prevail, and that all is moving along about as it should. They readily fall in

line with the biggest crowd. In the past when the majority stood solidly for the truth of the Bible and its teaching they stood there too. But to protest, contend, or oppose most anything is unchristian. The devil sows his tares at will. As watchmen they are described in Isa. 56:10, "His watchmen are blind: they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Such are the indifferentists.

This article in the main was prepared several months ago, but withheld for certain reasons.

Omak, Wash.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 12

Eunomius, Bishop of Cyzicus, a city in Asia Minor. He was a strong defender of Ariauism. He was somewhat like Arius, of a smooth, winning and eloquent speech; by this he got the confidence of many influential bishops. He advocated many heretical doctrines, among them was that

it was not necessary to baptize into the Trinity.

Sozomen, a historian of the fifth century says: "Eunomius who had held the church in Cyzius, and who presided over the Arian heresy devised another heresy, which some have called by his name, that Eunomius was the first to maintain that divine baptism ought to be performed by one immersion, and to corrupt in this manner the apostolical tradition which has been carefully handed down to the present day."

There were two other Bishops by the names of Theophronius, and Eutychius, "Both zealous propagators of theis heresy, they asserted that baptism ought not to be administered in the name of the Holy Trinity but in the name of the death of Christ." This occurred in the fourth century.

This doctrine of single immersion in the name of the death of Christ spread into Spain and was adopted to some extent by the Catholics there.

About 590 A. D., Leander, Bishop of Spain, wrote to Gregory the Great, Pope of the Catholic church, about

trine and single immersion as baptism. Gregory answered as follows: "With respect to trine immersion in baptism, no finer answer can be given than you have yourself felt to be right, namely that, where there is one faith, a diversity of usage does no harm to holy church. Now we, in immersing thrice, signify the sacraments of the three days sepulture neither so is there any objection to immersing the person to be baptized in the water once since there being one substance in three subsistences, it cannot be in any way reprehensible to immerse the infant in baptism, either thrice or once, seeing that by three immersions the Trinity of persons, and in one the singleness of the divinity may be denoted. But inasmuch as up to this time it has been the custom of heretics to immerse infants in baptism thrice, I am of the opinion that this ought not to be done among you, lest while they number the immersions, they should divide the Divinity, and while they continue to do as they have been use to do, they should boast of having got the better of our

custom." This did not satisfy all in Spain, so this question came up at a council in 633 A. D. There it was for the first time considered valid baptism.

About the first we have of sprinkling as baptism is from Cyprian, who was born 202 A. D. He became Bishop of Carthage in Africa 248 A. D., and martyred September 14, 258 A. D. He was one among the ablest writers of his time. At that time it had become a practice at places to sprinkle water upon sick folks for baptism. Magnus wrote to Cyprian, about those who had thus been sprinkled, as some held they were not Christians but called them Clinics. Cyprian answered him as follows: You have asked also, dearest son, what I thought of those who obtained God's grace in sickness and weakness, whether they are to be accounted legitimate Christians, for that they are not to be washed, but sprinkled, with the saving water. In this point, my diligence and modesty prejudices none, so as to prevent any from feeling what he thinks right, and from doing what he feels to be right. As far

as my poor understanding conceives it, I think that the divine benefits can in no respect be mutilated and weakened; nor can anything less occur in that case, where, with full and entire faith both of the giver and receiver, is accepted what is drawn from the divine gifts.."

Cyprian goes on quite lengthy using about the same arguments that our Pedobaptists do today.

Eusebius, called the "Father of church history," informs us that in 251 A. D. that one Novatian being very sick, desired to be baptized, he says: "And as he seemed about to die, he received baptism by affusion on the bed where he lay." Novatian recovered from his sickness, and afterwards became a candidate for ordination to the ministry of the church, but about all the clergy opposed it on the ground that he had prostituted the ordinance of baptism. The bishop who ordained him requested that he might be permitted to ordain this one only.

These circumstances show that sprinkling or affusion was not considered legitimate baptism by most all the

Christians of that time, both clergy and laity.

J. H. Painter says in "History of Sprinkling," "His (Novatian) example was followed in other places at different times until dissension in the church became widespread. It was not, however, till after the rise of popery, and the power of Ecumenical Councils was well established that ecclesiastical notice was given to these cases of 'cinic' or clandestine baptisms. And at the Council of Constans, about 1365 A. D. a decree was made, legalizing all such cases, already in the past, or that might come in the future. Of course it is easy to see that once given authority to secede from immersion in the direction of convenience, it would not be long till sprinkling would be the prevailing practice, and so it was."

The doctrine of infant baptism and infant damnation was unknown to the early church. "That baptism of infants was often postponed until Easter week, proves that it was not considered a loss to the child to die unbaptized. But as sacerdotal and ecclesias-

tical ideas spread in the church, baptism of infants was more and more emphasized, until in the fourth century Gregory Nazianzen and Ambrose could say that unbaptized children could not be saved. It was Augustine, (born 354 A. D.) who first taught the damnation of infants."

"Not until the second century the custom developed of baptizing children, if not infants, at least those of 'tender age.' Tertullian disapproves of this, being of the opinion that baptism should be postponed to the period of a fuller development."

We infer from the above quotations that the custom baptizing children was first practiced in the second century; but was not considered necessary until the fourth century. The same with sprinkling for baptism came in the third century, but was always considered by most all Christians, as not valid until Popes and Councils finally called it legal baptism. The same with single immersion. The first to advocate and practice it, was a heretic, of the fourth century. Some bishops of the orthodox faith

adopted it, not until the Pope and Council called it valid baptism was it considered legal.

Salida, Calif.

MEETINGS FOR THE ISOLATED

Zora Montgomery

Between the steadfastness of faith and various hindering causes we have many isolated members throughout our brotherhood. The writer is one of these isolated, and because of my sympathy for others I write the following.

My father and I have our membership in the Orion congregation near North Canton, Ohio. Our nearest distance from this church house is seventy-five miles. Father is becoming well advanced in years and has not been able to go so far to church for over two years. Because of the infirmity of his age, I have not been permitted to attend as often as I did. But our brethren and sisters of the Orion congregation do not forget us. Since the organization of the Dunkard Brethren church they have driven to our home and conducted

services for us as often as we would ask them to come. In the last few years since father's failing health they have come once every summer. Sometimes they come twice and would gladly come oftener if we could plan to make ready for them. Sometimes the weather has been extremely hot, but no one seems to mind the heat. All seem to have their minds on the good of the services.

At first they would come on Sunday afternoons, but lately we felt as did many others that an all day meeting would be better after coming such a long distance. The only hindrance to this seems to be that so many desire to come, which leaves a smaller number for the home service.

Father and I and all present seem to enjoy the all day meetings. Each family brings a basket of dinner. We place it on two tables and all eat a meal of fellowship together.

I want to, especially, mention our last meeting which occurred July 28th. Twenty or more from the Orion congregation came down and had services in the forenoon. Bro. Martin Helm, who is

an isolated minister, living about half way between our home and Orion, preached for us on "The Water of Life" as is found in John 4. He gave an illustration of how we might be traveling through a dry and barren country. We would be very thirsty for water. One of our company might be able to find a spring of good, fresh water. He would think then of nothing else but to hasten and tell the others of this water, where each could drink and refresh himself. Just so, we should be as eager to hasten to those who are thirsting and dying for living water and tell them of Christ who is the fount of this living water.

After dinner and after the service at Orion enough more came down to make the number in all to be forty-six, who came so many miles to enjoy these services with us. We also invited others in from around our home. We desire that they too, may enjoy these blessings with us. A few came.

In the afternoon Bro. Theo. Myers preached on "The Conduct of the Two Malefactors, Who Were Crucified with Jesus" as

is given in Luke 23. He quoted the scripture, "and without shedding of blood is no remission." He said that Jesus shed His blood for our sins and we must confess our sins before Him as we lay them upon Him, saying, Lord this is my sin, no matter how great it may be. He said that we must not be like the one malefactor who railed on Jesus and said, "If Thou be Christ, save thyself and us." But we must rather be like the other one, confessing our sins, acknowledging Jesus to be one who is guilty of no sin and asking Him to remember us. We can see from contrasting the conduct of these two malefactors how necessary it is for us to confess our sins and to know for a certainty that Jesus is Christ than to simply call upon Him for mercy in a doubtful and deriding way as to whether or not He be the Christ.

All enjoyed the singing and the services throughout the day. As they departed our elder said, "Whenever you call, we will come."

I write this with the object in view that more of our isolated members may call to their nearest congref-

gation for services. The churches will gladly respond to the calls if they know we desire them to come. Who but our Lord knows how many souls may be saved through these services, or how much good may be done? May we ever heed his pleadings to us to carry the Word of Life to those who are thirsting and dying for it. Every moment we idle away we might have used in making a step towards bringing some lost soul to Christ. "But when He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plentious, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matthew 9:35-38.)

Ankeytown, Ohio.

HOMES BLESSED BY JESUS

Fannie Wisler

Of all the homes blessed by Jesus during His life

upon earth, we will all agree that His humble parental home at Nazareth stands first in the list. The virgin Mary, looked forward to a home of her own, received the divine benediction through the angel, when he announced that she was to become the mother of the Son of God.

How modest and faithful Joseph was to his betrothed! His heart was at ease after he knew definitely, through angelic direction, that he was to take Mary as his wife. The virgin mother was crowned with a singular maternal glory when the Son of God was entrusted to her care. She and the foster father were greatly blessed in their home life through this gift in their home. They were county worthy of God to guide the tender footsteps of Him who was to grow symmetrically under their care and who was willing to be subject to them.

He first blessed a most humble home, for the young couple were not in their home at birth, but sojourning in the beloved fatherland at Bethlehem.

It was, however, after Jesus had matured and presented Himself in His minis-

try as the God-Man, that His blessing transformed other homes most wonderfully. Though Jesus did not have a home of his own, He had a high regard for home life.

His work, consisting of preaching, teaching, healing, and going about doing good, touching home life at many points.

When in the home of Simon He was told of the mother-in-law being sick. He at once took her by the hand and gave her the helpful "lift." Ah! He knew what it meant to have sick folks—loved sick folks in a home. Her gratitude upon being healed was shown by her immediate ministering to Him. Isn't He just as eager to give us the lift of love today in our homes? May we be conscious in our homes that our Great Guest is making Himself at home among us!

How often Jesus is sought after by the home only when an innocent little one has been taken sick! Then it is that parents look beyond their darlings to the Friend who loves both them and their darling little ones.

It is in the home of Mary, Martha and Lazarus that Jesus seems to have been

more frequently than in any other home recorded in the scripture. The nearness of Bethany to Jerusalem made it a convenient place to which Jesus could walk out from the city. Here lived a group of believers. They loved Jesus and he loved them, (John 11:3-5.) Here he found the devoted Mary, whose love He later immortalized by the memorial. He gave her. (John 12:1-8; Matt. 26:13). Here the loving Mary sat at His feet and heard His word (Luke 10:39). Here He tenderly directed the busy, over-anxious Martha, who had received Him into the home, into the easier path of concern for the "one thing needful. Later she showed remarkable faith in Him and He spoke to her most precious words, (John 11:22-25). Here He seems to have felt perfectly at home. Here He found the peace and rest to be had only where there is mutual love.

It was after sorrow and death had come into this loved home that Jesus came with unbounded blessing. The resurrected Lazarus became a wonderful witness to the power of Jesus and many believed through Him.

(John 12:10-11.)

Our homes should be places where Jesus feels at home. Too often He is apparently not needed nor wanted while all goes well. It has been said that the home test is one of the greatest tests of a true Christian.

R. 1, Martinsburg, Pa.

THE COVERED AND THE UNCOVERED HEAD

Ida M. Helm

It was a vision of dazzling brightness that St. John saw on that Lord's Day on the lonely isle of Patmos almost two thousand years ago. Almost fifty years had passed since Jesus of Nazareth had suffered, bled and died on the cruel, shameful cross, been placed in the tomb and sealed with the authority of Rome—the world power.

In the midst of seven golden candlesticks, John saw the white robed Son of Man, his eyes as a flame of fire, his voice as the voice of many waters, and His countenance as the sun shineth in his strength and in His right hand seven

stars. It was Jesus of Nazareth. Listen to his own words, "I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of hades." (Rev. 1:17-18.)

The stars and candlesticks were beautiful, but there were flames in them.

"Remember . . . repent . . . else I will come unto thee, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5.)

"If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:3.) "So because thou art lukewarm . . . I will spew thee out of My mouth." (Rev. 3:16.)

These words of God, uttered with a trumpet sound, ring through the centuries since the Living One uttered them with the same weight and the same imperative meaning, today as when they were first uttered. Today every elder is one of those stars, every church is one of those candlesticks. Christ, the head of the body is in the midst, approving of all that is right and good, and condemning all that is wrong.

Christ is the head of the church and she is to be subject to Him. He is the bridegroom, she is the bride. It is His will and purpose that His followers may be one, as He and the Father are one, that the world may believe in him. Disregard for the headship of Christ is responsible for all the failures mankind ever made. The doctrine of the covered and uncovered head rests on the principle of the headship of Christ.

Paul gives radical, comprehensive reasoning why a man should have his head uncovered and a woman should have her head veiled in prayer. He says, "But I would have you know that the head of every man is Christ, and the head of the woman is the man and the head of Christ is God." (I Cor. 11:3.)

These relations still exist and neither man nor woman has any right to disregard the heaven ordained relations, any more than Christ may disregard the headship of God. In the fourteenth and fifteenth verses we have the natural teaching. The hair covering is a product of nature, belonging to both man and woman. The

prayer veil is voluntary, and symbolizes the unity of man and woman in Christ, and the order of God in redemption.

Read the sixth verse, "For if a woman is not veiled, let her also be shorn; but if it is a shame to a woman to be shorn or shaven, let her be veiled." To read this verse and contend for the hair as a prayer veil makes Paul contradict himself.

Again, if the hair is a prayer veil, man would be required to remove his hair every time he came to God in prayer. The lesson nature teaches is the same lesson the Bible teaches. If woman does not want to dishonor her head—man—and the head of man—Christ, she must veil her head when she comes before God in prayer or Bible study or song, whenever she comes into the presence of God.

For a man to pray or prophesy with his head covered, is to dishonor himself and Christ. Dunne-lous Commentary is clear and comprehensive on this teaching. "Every man is subordinate to Christ; woman, on the other hand, is subordinate to man, just as Christ is subordinate to

God. Now, on this principle, if necessary, if any man were to worship with covered head he would disgrace himself, because the covered head is the symbol of inferior position." Thus the man would dishonor himself and Christ.

God's command is, the man shall have short hair, if any man seeks membership in the church and perchance his hair has grown long, cut it off, it is heaven ordained. If any woman will not accept the prayer veil, take away the natural covering, her hair also.

In Paul's time only lewd women had their hair cut off. A woman's glory, long hair, is a symbol of a higher glory, the beauty of holiness, in the relation to God and man in which the Creator placed her. "Because of the angels." Angels are present, they are witnesses and sharers in Christian worship. Let everything we do be in obedience to God.

In the 16th verse Paul says, if any man seemeth to be contentious, arguing and contending that the hair is the prayer-veil in face of Paul's teaching that the hair is a natural

covering, and teaching that woman should wear a prayer veil when approaching God in worship, he says, "Let me say once for all, that this practice of the unveiling of women is unknown to us and to the church of God."

Let us labor and live, so that the candlestick may never be moved from our congregation. "If the light that is in you be darkness, how great is that darkness."

R. 2, Ashland, Ohio.

NOTICE

The Plain View congregation expects to hold their love feast the last Saturday in September as usual.

Liretta Brower, Cor.

PRAYER IN PERPLEXITY

The Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. (John 6:68.)

Thou great First Cause! least understood;

In every clime adored;
We all know this—that thou art good,

The universal Lord!

If I am right, Thy grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find that better way.

Save me alike from foolish pride
Or impious discontent,
At aught thy wisdom has denied,
Or aught thy goodness lent.

Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me.

—Selected.

THE POWER OF PRAYER

If ye have faith as a grain of
mustard seed, ye shall say unto
this mountain, remove hence to
yonder place; and it shall remove
and nothing shall be impossible
unto you. (Matt. 17:20.)

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs,
That arm upholds the sky;
That ear is filled with angel songs,
That love is throned on high.

But there's a power which can
wield
When mortal aid is vain,
That eye, that arm, the love to
reach,
That listening ear to gain.

That power is prayer, which soars
on high,
Through Jesus, to the throne;
And moves the hand which moves
the world
To bring salvation down!

—Selected.

LIFE'S PATHWAY

He knew that our burdens were
heavy,

He knew that the thorns would be
there;

So He sprinkled our pathway with
roses,

And flowers so fragrant and fair.

He knew that the way would be
lonely,

Oft freighted with sorrow and care,
So He planted the tree by the way-
side

With songbirds nestling there.

Yes, He planned the sunshine to
cheer us,

The raindrops our thirst to allay;
The hills and the rocks and valleys
To bring comfort by the way.

Then He sent us kind friends and
faithful,

With sympathy deep and true;
Who had traveled this path of
sorrow,

And He knew what we had to go
through.

He helps us carry our burdens,
And, He shows us His tender love;
And assures that tho stony the
pathway,

It leads to His house above.

So we cling to His hand more
firmly,

Knowing He, alone, can guide;
Through sunshine, gladness or
sorrow,

He is ever by our side.

Selected by Addie Kesler.

Resist the devil and he
will flee from you; draw
nigh to God and He will
draw nigh unto you.

BE KIND TODAY

Be kind today. There are many things to do.

A word of cheer for those who battle thru

The many cares which come upon our way,

A gentle deed will ever live. Be kind today.

Be kind today. The angels look and smile

When loving words make someone's life worth while.

Sadness in this world would never stay

Before the drifting hours. Be kind today.

Be kind today. Who knows where we will be—

One minute here, the next eternity. Hours, like the roses, quickly pass away,

Don't wait for the setting sun. Be kind today.

Lottie C. Frame.—Selected.

NO ROOM FOR CHRIST

A friend says to me, "I have not time or room in my life for Christianity. If it were not so full! You don't know how hard I work from morning till night. When have I time, where have I room for Christianity in such a life as mine?"

It is as if the engine had said it had no room for the steam. It is as if the tree said it had no room for the sap. It is as if the ocean had said it had no room for the

tide. It is as if the man had said he had no room for his soul. It is as if the life had said it had no time to live, when it is life. It is not something added to life; it is life. A man is not living without it. And for man to say, "I am so full in life that I have no room for life," you see immediately to what absurdity it reduces itself. Phillips Brooks, in *Flowers of Thought*.

Thank God every morning that you have something to do, whether you like it or not; being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness, contentment and a hundred other virtues the idle never know.

When we neglect prayer we cannot grow. The closer we walk with God and the more we talk with Him, the greater will be our joy, peace and satisfaction.

Being in a good frame of mind helps keep one the picture of health.

If any man have ears to hear, let him hear.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Crossing the Red Sea.
Exod. 14:1-31.
- July 14—The Manna Given. Exod.
16:1-26.
- July 21—The Ten Commandments.
Exod. 20:1-26.
- July 28—The Golden Calf. Exod.
32:1-35.
- Aug. 4—The Atonement. Lev.
16:1-34.
- Aug. 11—Christ Our Atonement.
Heb. 9:1-15.
- Aug. 18—Religious Feasts Ordained
By God. Lev. 23:1-44.
- Aug. 25—The Sending and Report
of the Spis. Num.
13:16-33.
- Sept. 1—The Sin of Unbelief.
Num. 14:1-38.
- Sept. 8—The Sin of Moses. Num.
20:1-13.
- Sept. 15—The Brazen Serpent and
Its Antitype. Num. 21:-
5-9; John 3:14-18; John
12:32.
- Sept. 22—Balak and Balaam. Num.
22:1-35.
- Sept. 29—The Cities of Refuge.
Num. 35:1-34.

PRIMARY SUNDAY SCHOOL LESSONS

- July 7—What Elisha Did on
His Way to Bethel. II
Kings 2:12-25.
- July 14—Elisha Restores a Boy to
Life. II Kings 4:18-37.
- July 21—How a Little Girl Helped
Her Master Get Well. II
Kings 5:1-14.
- July 28—Elisha's Heavenly De-
fenders. II Kings 6:8-18.
- Aug. 4—The Boy Jonas Made King.
II Kings 11:1-21.
- Aug. 11—Good Hezekiah Destroys
Wickedness. II Kings
18:1-8.

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22:1-13.
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1:1-11.
- Sept. 8—Ezra Reads God's Book to
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- Sept. 15—Nehemiah Regards the
Sabbath Day. Neh. 13:-
15-22.
- Sept. 22—Esther Chosen to be
Queen. Esther 2:1-20.
- Sept. 29—Review Characters and
Events of the Lessons for
the Quarter.

BIBLE MONITOR

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No. 18

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THEREFORE HUMBLE YOURSELVES

So often along the pathway of life we fail to take the warnings that are given us. This leads to many troubles and sorrows which could easily be avoided. When these troubles come upon us as a result of our wrong doings, then we look back with remorse and realize how foolish we have been not to heed the warnings given us.

It is bad enough that we make these unnecessary mistakes in these temporal affairs which may only trouble us for a short time; how sad indeed it will be for us if we fail to heed the warnings in regard to the welfare of our never dying souls. Evidently, many will be disappointed on that great day of judgment to which we are all coming. In

regard to this day Jesus said, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." (Matt. 7:22-23.)

Since many will be so sadly disappointed on that day of reckoning we should take heed lest we be among that number. Some may wonder why those who have done many wonderful works in the name of Christ are rejected. Jesus gives the reason clearly in the 21st verse of the same chapter, "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Obedience to divine revelation then, is necessary in order to make sure of the good things promised in the land of glory. As to what is the will of God in this day, need not be questioned; we are told in Heb. 1:1-2, "God, who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds." While here on earth Jesus the Christ proved beyond a doubt that He was the Son of God and the Father bare witness of his divinity. At the time of the baptism of Christ and on the mount of transfiguration the voice from heaven declared, "This is My beloved Son, in whom I am well pleased; hear ye Him."

The message of the Christ which is the will of God for us in this day is, "Repent ye, for the kingdom of heaven is at hand—ye must be born again—except a man be born of water and of the Spirit, he cannot enter into the kingdom of God—go and sin no more—love your enemies—if any man be in Christ he is a new creature

—ye cannot serve God and mammon—for I have given you an example, that ye should do as I have done to you." These and many other plain commands are given us which are essential for our salvation.

Many solemn warnings are given in the scriptures as to what shall be our fate, "if we neglect so great salvation" but how few they are in this day who will hear and obey the truth as given to us by our Lord Jesus Christ. Dear reader if you are not a faithful follower of the meek and lowly Jesus will you not resolve to accept Him now and escape that awful doom that awaits the disobedient and unbelieving?

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 Pet. 5:6.)

NOTICE

Through an error, chapter 12 of "Chronicles of the Christian Church" by O. C. Cripe, appeared in the Monitor of September 1st. Chapter 11 of this series had not yet been printed, but it appears in this issue. We

beg your pardon for this mistake.

—Editor.

THE KEYNOTE

Ida M. Helm

“Behold, to obey is better than sacrifice, and to harken than the fat of rams.” (I Sam. 15:22.)

Obedience is required by God of everyone. Then everything necessary will follow in its train. Let us strike the keynote of our spiritual life; let it sound loud and long. It is the source of power. Hark! “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live.” (Luke 10:27-28.)

If we give love to God and love to man right expression, we will fulfill the whole law of God. “On these two commandments hang all the law and the prophets.”

Counterfeit money is sometimes put into circulation. It may look all right, but it does not ring true. There is something lacking.

The person who professes to be a Christian and is unfaithful in one thing, will be found wanting at the testing time. Listen: “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10.)

Let each one of us give the keynote, love to God and man, right expression in our lives. Let us keep it sounding loudly every day. Life is the thing money can not buy, but the richest and the poorest may have it on the terms of the gospel. Obedience to God is better than millions of dollars without it.

R. 2, Ashland, Ohio.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 11

Eusebius of Cesarea, Palistine, is called “The Father of Church History.” Born about 260 A. D., died 340 A. D. He wrote the first Christian church history, that is known. He gives an account of the church from its rise to his time.

Some years after the

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death of Eusebius, Socrates, who was born about 379 A. D. wrote a church history as a continuation of Eusebius' history. Sozomen also wrote a church history about the same time. He being born a little later than Socrates, the date of his birth is considered to have been about 400 A. D. Another noted church historian of the same time was Theodoret, born 393 A. D. Those three historians all follow Eusebius; beginning where he left off.

Those histories relate some wonderful occurrences which had been transpiring from Constantine, 323 A. D.

to about 440 A. D. One is the rise of what is known as "Arianism," This theory was first introduced by a Presbyter, or minister by the name of "Arius," born about 256 A. D., died 336 A. D. He is described as of austere habits, had a good education and a smooth winning address; but of a quarrelsome disposition. He lived many years at Alexandria, Egypt, where he began his noted career, which brought about one of the greatest controversies that Christendom ever had.

Arius preached "that the Son of God was made out of that which had no prior existence, that there was a period of time in which He existed not. That, as possessing free will, He was capable of vice and virtue, and that He was created and made."

The question whether the Holy Ghost was a created being or not was also a controverted question at this time. This doctrine of Arius was accepted by many all over Christendom, especially in the provinces east of Constantinople. This caused a great eruption all over the land. After the Emperor Constantine em-

braced Christianity, and church and state became united, he assumed to be now head of the church as the former Emperors had been the head of the pagan religion. He called the assembly of 318 bishops into council, (about one-sixth of all the bishops of Christianity). This is noted as the great Nicene Council.

At this council a creed was passed which is as follows: "We believe in one God, Father, Almighty, Maker of all things, visible and invisible, and in one Lord Jesus Christ, the Son of God, begotten of the Father; only begotten, that is, of the substance of the Father; God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father, whom all things were made both in heaven and on earth, who for us men, and for our salvation came down from heaven and was incarnate, and was made man; He suffered and rose the third day; He ascended into heaven, and is coming to judge both quick and dead. And we believe in the Holy Ghost. The holy Catholic and Apostolic church. Anathematizes all

who say that there was a time when the Son of God was not; that He was made of a different essence, and of a different substance from the Father, and that He is susceptible of variation or change."

At the Nicene Council Arius was excommunicated and exiled to Illyria, east of Italy, with two other bishops. Arius had many followers, and his heresy did not die. Many of the ablest bishops held the doctrine and taught it, which caused two parties in the general or Catholic church which were at enmity toward each other. Those of the Arian party for a number of years held pre-eminence in most of the main sees or districts, and were protected to some extent by the Emperor. The see of Constantinople had an Arian bishop for many years which was at that time one of the greatest sees of Christianity.

While there were able bishops that defended "Arianism," there were just as able men contending for the orthodox faith, of the trinity in the God-head; among those was the Bishop of Alexandria, Egypt, by the

name of Athanasius. He was a powerful man. One historian says: "To his abilities and constancy is due, under the divine Providence, the preservation of the eastern church and perhaps even of the whole church from the adoption of the Arian heresy."

He was a powerful writer. "His unbending steadiness of purpose was united with a rare skill of dealing with men. He knew when to give way as well as when to make a show of resistance." It is believed by some modern writers that it was through his influence that the above creed passed the Nicene Council in 325 A. D.

After the death of Constantine his son, Constans became emperor, who was a devout Arian. By this the Arian party held preeminence in the emperor's court. There were many changes lodged against Athanasius, through the Arian party, who condemned and drove him into exile five times and recalled him as many times. A friend said to him, "Athanasius the whole world is against you." He answered, "Be it so, Athanasius is against the whole world." He lived the last

seven years of his life in peace, died in 373 A. D., aged 80 years.

His work did not stop but followed on. At the death of Constans the Emperor, Theodosius became Emperor in 379 A. D. He had been reared in the Nicene faith. On entering Constantinople, which at that time was the capital, he removed all the Arian bishops from the charge of the churches, and put in bishops of the orthodox faith. This emperor called a council at Constantinople which convened 381 A. D. This council condemned all the different heretical doctrines, and virtually completed the orthodox dogma of the Holy Trinity. The Nicene creed was in general use in both the Greek and Latin part of the church. Arianism ceased to exist as an organized moving force in theology and church history. At different times there have been people that hold Arian sentiments which are known as Unitarians in our day and time.

CHRIST'S WILL

Christ left—

His Purse to Judas (John

12:4-6).

His Body to Joseph of Arimathea (Mark 15:43; Luke 23:51-53).

His Mother to John, son of Zebdee (John 19:26-27).

His Spirt back to His Father (Luke 23:46).

His Clothes to the soldiers (Matt. 27:35; Mark 15:24; Luke 23:34; John 19:23-24).

His Peace to His disciples (John 14:27).

His Supper to His folowers (Luke 22:19).

Himself an example as a Servant (John 13:15).

His Gospel for the world (Matt. 28:19).

His Presence Always, to the end of the world (Matt. 28:20).—The Home Evangel.

OUR TONGUES

Josie Kintner

My brethren be not many masters knowing that we shall receive the greater condemnation.

In I Pet. 3:10 we find these words, "For he that will love life and see good days, let him refrain his tongue from evil and his lips from speaking guile."

We should be very careful

how we use our tongue, although it is one of the smallest members of our body, just stop and think what a great amount of harm it can do and then think again what a very great amount of good it can do if we use it to the honor and glory of God.

"Whoso keepeth his mouth and his tongue, keepeth his soul from trouble." (Prov. 21:23.)

What member of our bodies will get us into trouble quicker than our tongue. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart this man's religion is vain. (James 1:26.) This behooves us to be all the more careful what we say or we will be our own deceivers.

James also tells us the tongue is a little member and boasts of many things an is capable of causing great fires. The tongue can no man tame; it is an unruly evil, full of deadly poison. Let us be very, very careful.

But the wisdom that is from above is first pure, then peacable, gentle and easy to be entreated, full of mercy and good fruits, with-

out partiality and without hypocrisy. (James 3:17.)

"My little children let us not love in word, neither in tongue, but in deed and in truth." (I John 3:18.) If we see someone in need let us not show that we are sorry for them by doing a lot of talking about them, maybe good and maybe bad. If we are really sorry for them we will help them either with this world's goods or we will hold them up to a throne of grace and help them spiritually or both as the case may be.

We must remember that one of the commands of the Savior was that we love one another also we are to love our enemies. Not by tongue service but in deed and in truth. Be not deceived for God is not mocked, let us sow deeds of love and words of kindness so that we can reap that kind of a harvest.

Let us be very careful how we use that little member, the tongue, and let us pray that God will direct us and give us greater strength to use our tongues to praise Him and proclaim His word to a dying world that many souls may yet be born into His kingdom.

Greentown, Ind.

BELIEF AND UNBELIEF

A. L. Miller

Everything has a history, because everything is passing.

In the beginning God made the world, and now this is history, and we can believe it or not believe it, nevertheless it remains to be a fact.

History appeals to us as an educator, it was so intended from high heaven. The things that were written before hand were written for our learning. (Rom. 15:4.) The amount we gather from history is measured by the amount we believe in it. There is one fact peculiar to true history and that is, it reaches from one extreme to the other, or in other words it is complete.

Now God has given man a mind to believe it or not believe it. Man's character is built upon what he accepts as a fact. Nevertheless it is not always a fact because he believes it. Man often believes things that are not facts. We might ask what is belief? Confidence, trust, acceptance of anything whether proven or

assumed.

Now we find in God's most precious book, history proven in many different ways at many different times. One of the strongest is prophecy. Prophecy is only history written before time. God has so interlocked the two that the one depends upon the other for its completion. History looks to prophecy to complete the truth, while prophecy looks to history to confirm the truth. Should this not make us strong to believe it?

Paul told the Roman brethren "that the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

God asks us to take nothing for granted, what He asks us to do, He qualifies. Jesus told the hosts at one time, "Ye believe in God, believe also in Me." Why were they to believe Him? Because for His very work's sake. This was truth qualified by works. It was a testimony of His power. But did the Jews believe in Him! Verily nay.

How about the people of today, do they believe in the gospel teachings of Christ? I wonder if the Master would come to earth today and see the ungodly things going on in the religious world, if he wouldn't say, "O, fools and slow of heart to believe all that the prophets have spoken." (Luke 24:25.)

The crowning sin of the Jews was unbelief. When God delivered them out of Egypt, they believed up to the point of deliverance from bondage, out of Pharaoh's power, but believed not in the ways and means that God chose to bring them to the promised land.

They did not believe God's word, hence they did not believe His power and means, and what was the awful consequences?

They did not go into the promised land. Are we, as a Gentile nation, not writing the same history of unbelief?

The true child of God can see this plainly. These two histories of unbelief are written not so much by the world, but by believers, or rather church members, not Christians. The condition

of the greater part of the religious world of today is, they believe in unbelief. We as Bible readers and obedient children to its teachings, can see this very plainly. Few indeed, are they who believe the whole of God's word. They try to satisfy themselves in believing that something short of what God says, or has said, will do just as well. Just like when God told Moses to build the ark of atonement, (Exodus 25:-10-22) Moses was told to put rings into the side of the ark, and to make staves to put into the rings to carry it. We find that they carried it for some time, but we find that they made a change. They came to a place and time where they thought an easier way was just as good. So David arose and went with all the people that were with him from Baale of Judah to bring the ark of God to Jerusalem. Did they carry it? No they took a new cart (another belief) and what a time they had playing upon all kinds of instruments.

Dear reader, do you know of such things going on today in the churches of our

land? Well what happened? Please read II Samuel 6:-1-10. It is possible that we can do the right thing in a wrong way? Yes, very easily. We find that David did not get the blessing as soon as he thought he would with this new cart, although his intentions may have been good, but he adopted a Philistine expedient.

Belief of itself can no more save a man than faith without works. Belief of itself is far more apt to make a man a devil than a Christian.

It needs qualification. We must give evidence in the thing we believe by obedience. God's command is observe all things, this means that we are to believe all things, teach all things, obey all things, and oh, the glorious promise is, Lo, I am with you always, even unto the end of the world. (Matt. 28:20. Praise His holy name.

Who can measure the depth of man's blindness in unbelief when once its victim? Few indeed, are they who correctly weigh the opportunity of accepting the terms of God now. It is but a small matter to not believe man, but we should

well consider what it is to not believe God. Remember Lot's wife, also Ananias and his wife.

R. 3, Brookville, Ohio.

FAMINE

Ruth Snyder

Because the wicked king Ahab had forsaken the commandments of the Lord and followed Baalim the Lord sent the prophet Elijah to tell him there would be a famine in the land. A famine of rain and dew which lasted for a period of three years and six months. But Elijah was a righteous man, and the Lord commanded the ravens to feed him and he drank from the brook Cherith. When the book no longer had water the Lord commanded him to go to a certain widow's house where he was given to eat and drink.

Different times have we Bible readers read in the Bible of famines for bread and water, because God's children had forgotten Him and gone after strange Gods.

Could we people of this United States imagine ourselves in a famine? When the government is paying

the farmers for hogs, corn and wheat that they did not raise to keep the production down. When thousands and thousands of people are being paid billions of dollars for the support of them and their families. When we have the great inventions for work and luxury. When the Lord still blesses us with rain, food, clothing, shelter, sunshine, fresh air and many more blessings. Still there is a famine. Some may say, what for?

Amos 8:11 tells us, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. V. 12. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

A famine for the words of the Lord in a country of free religion? Where everyone can belong to the church which they choose. There must be something seriously wrong, to be a famine for the words of the Lord, where there are thousands of preachers and

teachers for to lead, teach and guide.

I once heard a little story of a young couple who set out one evening to hear a sermon. They stopped at first one church and then another until they stopped at four churches. Each time they were disappointed by finding plays, moving pictures or a frivolous speech instead of hearing a sermon, so finally they decided to go to a theater. Do you think they were disappointed in what they found there?

Let us as the Dunkard Brethren church members not so disappoint those who might be listening and watching for the true words of the living God. I am thankful that we have ministers (not hirelings) that are not afraid to declare the whole gospel. I am thankful that our church is not ashamed of the doctrine of Christ. For if we are ashamed of Him, He will also be ashamed of us. I am thankful that we have a real gospel church paper, the Bible Monitor, and I am thankful for the contributions and editor which make it a success.

The people of the United States are more in need of

true religion being preached to them than ever before. Let us show by our actions, speaking and living that we are true followers of the living God, and not the gods of this world. The harvest indeed is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He may send laborers into His harvest.

Real true laborers, not those laboring for gain of this world, but by him that buildeth his stories in the heavens. (Amos. 9:6.)

All the billions of dollars that are being spent to bring about prosperity will not do it as long as the Lord is not in favor. For He said in Malachi 3:7, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?" He gave us the Bible to read as our guide book. Can those that keep it on the shelf expect to know what is in it? Or what to do for the depression?

But let us be true and faithful to the end and we shall be cared for as well as

Elijah was of old. That when He comes He will say, "And they shall be Mine saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth His own son that serveth him." (Malachi 3:17.)

R. 1, Oakland, Md.

REST

Sylvia Voglesong

Come unto me all ye that labor and are heavy laden, and I will give you rest.

It is the Son of the eternal God, the Heir of all things, the almighty Judge of heaven and earth, who kindly condescends to address poor, lost, undone sinners in this affecting language; the kind and condescending Saviour of sinners gives the most tender, heart affecting invitation to the humble and penitent. Those who labor and are heavy laden; those who are conscious of their vileness and sinfulness, who are pressed with the weight of their iniquities; whose guilt lies upon them like a heavy burden, from the weight of which they ardently desire to be delivered, are here

called upon and earnestly invited to come to the only person who is able to relieve them.

It is not the great and noble; it is not the powerful, prosperous, and happy; it is not the exalting sons of joy, but the poor, needy, and afflicted, who are laboring under a sense of sin, and burdened with the weight of their iniquities, who are thus invited to come to our great Redeemer. The great Maker of all things, the all wise and all powerful Preserver, the supreme Governor and Judge of all the universe, graciously condescends to call unto, and with the utmost tenderness to invite poor, heavy laden sinners to come; He does not call upon them to come with a design to punish their offences; he does not summon them to appear before His awful seat of judgment; He does not call them with a design to deride or expose their miseries; he does not call them with an intent to punish their offences, but with a design to release them from their afflictions, to release them from their burdens, to give them rest and peace, and make them eternally happy.

Come unto Me, says our great Redeemer, all ye that labour and are heavy laden; all ye who are sensible of your vileness; who are humbled under a sense of your iniquities; who see the dreadful condition to which you are reduced by your sins; who have been long burdened under the intolerable weight of your guilt, but throughout the limits of the wide creation can find no refuge, no help, no deliverer. Come unto Me, look unto Me, and be saved, venture all in My hands, seek no other refuge, no other help, no other deliverer; but come unto Me and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest for your souls: for My yoke is easy and My burden is light.

Can there be a greater evidence of the corruption and depravity of the human heart than the coldness with which the human race receive so tender, so affecting, so important an invitation. The great Creator hath formed them with strong desires of happiness, and they toil out a weary life in the eager pursuit of every

appearance of good.

They are lost in the pursuit, and instead of happiness find themselves plunged in trouble, vexation, and woe; they find themselves burdened with many griefs, but will not come to him who only is able to relieve them. What blindness, stupidity, and abominable pride possess the human heart, and exite it to reject the gracious calls and invitations of the only Saviour of sinners.

Mechanicsburg, Pa.

HOW TO GET RIGHT WITH GOD

John Eppley

When we decide to get right with God, we need to realize first of all that we have gone wrong. All have sinned. All have swerved from the path of righteousness. (Rom. 3:10-12.) "All we like sheep have gone astray; we have turned every one to his own way." (Isa. 53:6.)

We all need this righteousness in order to be accepted of God, because "all have come short of the glory of God; being justified freely by his grace through

the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:23-25.)

To believe on Jesus is to receive Him as our personal Saviour. "As many as received Him to them gave He power to become the sons of God, even to them that believe on his name." (John 1:12.)

When we receive Him by faith we are made partakers of His righteousness. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (I Cor. 1:30.) "In his day Judah shall be saved and Israel shall dwell safely; and this is his name, whereby he shall be called the Lord our righteousness." (Jer. 23:6.) "But we believe that through the grace of the Lord Jesus Christ we shall be saved." (Acts 15:11.)

Christ must be all to us. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." (Luke

14:33). "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." (Phil. 3:8).

Justification by faith is the work of God in laying the glory of men in the dust and doing for him a work which he cannot do for himself. So someone may ask should not a Christian do good work? Yes, "Let your lights so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16.)

If we are united with Christ as the branch is with the fruit tree, works of righteousness will be manifested in us as they were in Him. (John 15:4-5.) But we must recognize that an apple treed does not bare apples in order to become an apple tree, but because it is an apple tree. A believer does not do good works to become a Christian, or even to show that he is a Christian, but because he is a Christian. We are not saved by good works but we are saved by grace to do good

works. (Eph. 2:8-10.)
Lower York County, Pa.

NEWS ITEMS

ASTORIA, ILL.

We the Astoria Dunkard Brethren church, held a two weeks' revival meeting, conducted by E. d. D. S. Flohr of Shady Grove, Pa. As the result of these efforts three were made willing to accept Jesus Christ as their personal friend and Savior. Two were received into the church by baptism, one by former baptism.

We were made to rejoice when two young sisters expressed a desire to walk and fellowship with God's people.

Eld. Flohr preached the word with power and gave no uncertain sound.

We feel that much good has been done both in the church and community, and many more precious souls are counting the cost.

We believe that Elder Flohr has sown seed that will yield fruit not many days hence. He has been a great help to us in strengthening and encouraging both young and old and manifested a strong desire to carry out the decisions of Annual Meeting.

Just preceding our series of meetings, three were added to the church on former baptism, making a total of six since our last report.

This report has been delayed, part through negligence, part

through pressing conditions along temporal lines, and we take this opportunity through the Monitor to beg pardon of all concerned.

On Sunday, June 23rd, at the close of our meetings Elder B. E. Kesler of Poplar Bluff, Mo., with his wife and family were with us. He preached for us in the evening at the request of Bro. Flohr.

We ask an interest in the prayers of God's people that we may be about the Father's business.

H. R. Dickey,
Browning, Ill.

NEWBERG, ORE.

On August 4th we were again favored with two encouraging sermons from Elder E. L. Withers of Pendleton. We had a good crowd on Sunday night and we feel to take new courage to press onward. We have Sunday School each Sunday followed by preaching. We are glad our Elder, James Harp, is able again to bring us the word. Two letters of membership were granted.

There is a story I heard when a child of a certain man that wanted to hire help. He had three applicants and as they were going along a very dangerous precipice he asked the first one how close he could drive along the edge and not go over. He showed him how close he could drive. The second one said he could beat that, he could drive much closer and not go over. The man addressed the third one, "And how close can you drive?" "O, I would stay away from the edge as far as I could," replied the third applicant. He got the job.

There are many today who insist on walking as near the edge as as possible so as to appear popular with the world. I pity such people. They are blind and cannot see afar off. Ye cannot serve God and Mammon. (Luke 16:13.)

Dear reader, if we walk so close to the edge we are liable to slip and be caught in the whirlpool of this sinful world. Let us keep away from the border land and stay close to the foot of the cross of Jesus, then there is safety and there only.

Mollie Harlacher,
R. 3, Box 23.

BRETHREN, MICH.

The Pioneer church of the Dunkard Brethren held a series of revival meetings which began August 4th and closed August 16th, which was conducted by Bro. Benjamin F. Lebo of Carlisle, Pa. Bro. Rufus Wyatt led in the song service.

Bro. Lebo is a man filled with the holy spirit, which was manifested each evening in the messages given. Three were added to our number by baptism, for which we have great reason to rejoice, knowing that one soul is worth more in the sight of God than all this world. Good interest was manifest and the members of this place were once more made to feel their responsibility to push onward in the course of the blessed Master.

We are few in number at this place, but we are thankful indeed we can go on serving our Master in the faith of the gospel as handed down to us by our fathers.

Our love feast will be October 5th.

Preaching on the following Sunday, to which we heartily invite you.

Joseph Swihart.

WAYNESBORO, PA.

We, the Waynesboro Congregation held our regular Council July 27th. Our Elder L. B. Flohr conducted the devotional service by reading Heb. 1:1-2:1, and leading in prayer.

Not much business came before the meeting.

A committee was appointed to investigate the cost and possibility of erecting a meeting house in the Fulton county end of our congregation.

Bro. Harry Bowser of Brookville, Ohio, has consented to hold our series of meetings, beginning on October 13th and continuing two weeks.

Our love feast will be held on Thanksgiving Day, an all day meeting. We would be pleased to have any of our ministers, or all who can to come and worship with us during these meetings.

On August 4th Elder Ord L. Strayer of Vienna, Va., was with us and preached our Harvest meeting sermon.

Sister Mae Tharp.

OBITUARY

Sister Mary Byers Eichelberger died at her home in Allen, Pa., August 2, 1935 after a short illness, aged 86 years. He husband preceded her in death 20 years ago, also five children preceded her to the spirit world.

She leaves to mourn her departure one son, Samuel, an invalid

daughter, Ella, who was her mother's chief concern in her last illness, also two sisters and three brothers.

Sister Mary united with the Church of The Brethren at the age of 18 years, and about eight years ago desiring to live closer to her God united with the Dunkard Brethren church and lived a fine Christian life. The last ten years of her life she was not permitted to attend church services because of her invalid daughter, but had services in her home which she greatly enjoyed. In her illness she was annointed and received much comfort from it.

Funeral from her home by Elders J. A. Miller and J. H. Smith, from Rev. 14:13. Her body was laid to rest in the Baker cemetery beside her husband and children.

Servant of God well done!

Rest from thy loved employ;
The battle fought, the victory won
Enter thy Master's joy.

Sister Ruth V. Lebo.

FRIENDSHIP

Lord, help me live from day to day
In such a self forgetful way
That even when I kneel to pray
My prayer shall be for others.

Help me in all the works I do
To ever be sincere and true
Know that all the work I do for
You
Must needs be done for others.

Let self be crucified and slain
And bury deep; and all in vain,
May efforts be to rise again
Unless to live for others.

And when my work on earth is done
My new work in heaven begun,
May I forget the crown I've won
While thinking still of others.

Others, Lord, yes others
And none of self for me
Help me to live for others
That I might live like Thee.

Selected Ruth E. Myers.

TRAPS ALONG LIFE'S HIGHWAY

Cecil Snyder

Many are the traps and pitfalls along life's highway, especially for the younger generation today. My dear reader, think of the dance halls, beer parlors, gambling devices and many other places causing a downfall to the community and the church. Think of the many wrecked lives and lost souls caused by such places. All these places are doing evil to our land.

The following are some Bible references of evil:

(I Thess. 5:22) "Abstain from all appearances of evil."

(Prov. 3:7) "Be not wise in thine own eyes, fear the Lord and depart from evil."

(Jer. 2:19) "Thine own wickedness shall correct thee, and thy backsliding shall reprove thee: know

therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts."

Young people as well as older ones do not fear the the Lord and therefore fear no evil. (Rom. 13:13) "Let us walk honestly as in the day not in rioting and in drunkenness." (I Pet. 1:25) "But the word of the Lord endureth forever."

Therefore we see that the word of the Lord still endureth. So let us strive to do good and to abstain from all evil. So let us stay away from dance halls, beer parlors and all evil places and glorify our Father which is in heaven by so doing.

Think of the very short length of time here on earth compared with a never ending eternity. So by actions, talk and every day living let us all plan to be at home with the Lord.

R. 1, Oakland, Md.

THE LORD WILL PROVIDE

Addie Kesler

This was Abraham's greatest trial, and in it his

faith and love shone forth conspicuously. The stronger the faith the heavier the trial; so that instead of heavy trials proving that we have no faith they indicate that our faith is strong.

God commands, Abraham obeys. God gives no reason, Abraham asks for none. He just does what God bids him, suffers what God lays upon him, and is silent. After his trial, he speaks to us, and says, "Be not afraid to obey God; do not distrust God; He sees where you are, what you are, and what you want, and He will provid."

The ram was ready before Isaac was offered and so we shall see God's hand in our greatest difficulty, and His love in our worst trials.

He says, "Only believe me when I speak, and all will be well." Isaac asked, "Where is the lamb?" And Abraham said, "My son, God will provide himself a lamb for an offering." Then says little Faith, "Where is it to come from, how can we be supplied?" "God will provide," saith the scripture. Only believe this, and the sweetest comfort will flow in. God has never found any difficulty in providing

for any of His family yet, nor was any one ever disappointed who trusted in, and waited for Him.

Dearest reader, God loves to be trusted. He exhorts you to trust Him, He gives you opportunities to trust Him, and honor the trust you repose in Him. Your duty is to do what God bids and believe what God says, and in so doing God will provide for all your wants, and supply all your needs.

O 'tis wonderful, wonderful,
The way the Lord provides!

When we humbly follow,
As His spirit guides.

O 'tis wonderful, wonderful,
How the Lord provides
When His precious promise
In the heart abides.

Coming close to Jesus
By the way of prayer;
On His mighty shoulders,
Casting all your care.
1101-Williams St.,
Great Bend, Kans.

WHAT IS OUR CROSS?

Hattie Van Dyke

May we ask this question?
So often we hear the ex-

pression, "It it too much of a cross for me?" Jesus says in Matt. 16:24, "If any man will come after Me let him deny himself and take up his cross and follow Me."

Christ endured the cross. Why? Was it for crime He had done? No, but for my sins did He suffer. We sometimes wonder why we are so swift to lay down our small burden, (if we can call it such) when we have so many wonderful promises if we will but endure.

Just suppose if Christ had laid down His cross, where would we poor mortals be? What hope would we have? Why is it so hard for us to do the little things God asks us to do when we know we will receive such a great reward if we only do these things?

When we work for some one here in this world we expect our pay for what we do. But God has promised us pay at the end of this life which we can never work enough here in this earth to earn. Then shouldn't we call it a privilege, when we are permitted to dress and do things in a way that we can be known to belong to Christ? By obeying these commandments we are not

earning our way to heaven. No we can never earn our way, God is so good that the best we can do is so little compared to what He has done for us.

Christ says in Matt. 10:38 "And he that taketh not his cross and followeth after Me is not worthy of Me." Paul says in Gal. 6:14, "But God forbid that I should glory save in the cross of our Lord Jesus Christ." Then why put so much of our effort to keep up with these worldly things, and fashions?

Let us not be weary in well doing. How often while we spend so much time before the mirror perhaps fixing some frill or putting on face powder or doing countless other trifling things to make us look pretty, if we would use that time doing something for Christ, perhaps doing something for some poor brother or sister, or helping some poor sinner or had spent that time in prayer, would it not be more to the glory of God? And after all could we count that a cross?

I pray that these few lines will help someone to see that by living in accordance with our church ruling and according to scripture isn't a

cross but a blessed privilege. And may we live closer to our Lord each day and may He become so precious to us that we will not want to live any way except Jesus' way.

Modesto, Calif.

THE SUPERIORITY OF THE FAITH WAY

The Sphere of Faith

Now faith is the substance of things hoped for, the evidence of things not seen.

For by it the elders obtain a good report.

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Instances of faith:

Able

By faith Able offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

Enoch

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his trans-

lation he had this testimony, that he pleased God.

But without faith it is impossible to please him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

Noah

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Abraham

By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

Of whom it was said, that in Isaac shall thy seed be called.

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

Isaac and Jacob

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when he was a dying, blessed both the sons of Joseph, and wor-

shipped, leaning upon the top of his staff.

Joseph

By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

Moses

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto recompence of the reward.

The Many Heroes of Faith

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the

armies of the aliens.

Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection.

And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted tormented; of whom the world was not worthy. They wandered in desert and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise.

God having provided some better things for us, that they without us should not be made perfect. (Heb. 11.)

DRINK'S WRECKAGE

Drink has drained more blood, hung more crepes, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled

more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.
—Evangeline Booth.

OBEYING GOD'S LAW

(Psalm 119:1-8)

The law of the Lord is perfect,

Converting the soul:

The testimony of the Lord is sure,

Making wise the simple.

The statutes of the Lord are right,

Rejoicing the heart:

The commandment of the Lord is pure,

Enlightening the eyes.

The fear of the Lord is clean, Enduring for ever:

The judgments of the Lord are true

And righteous altogether.—
Ps. 19:7-9

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer.

ADULT SUNDAY SCHOOL LESSONS

- July 7—Crossing the Red Sea. Exod. 14:1-31.
 July 14—The Manna Given. Exod. 16:1-26.
 July 21—The Ten Commandments. Exod. 20:1-26.
 July 28—The Golden Calf. Exod. 32:1-35.
 Aug. 4—The Atonement. Lev. 16:1-34.
 Aug. 11—Christ Our Atonement. Heb. 9:1-15.
 Aug. 18—Religious Feasts Ordained By God. Lev. 23:1-44.
 Aug. 25—The Sending and Report of the Spis. Num. 13:16-33.
 Sept. 1—The Sin of Unbelief. Num. 14:1-38.
 Sept. 8—The Sin of Moses. Num. 20:1-13.
 Sept. 15—The Brazen Serpent and Its Antitype. Num. 21:5-9; John 3:14-18; John 12:32.
 Sept. 22—Balak and Balaam. Num. 22:1-35.
 Sept. 29—The Cities of Refuge. Num. 35:1-34.

PRIMARY SUNDAY SCHOOL LESSONS

- July 7—What Elisha Did on His Way to Bethel. II Kings 2:12-25.
 July 14—Elisha Restores a Boy to Life. II Kings 4:18-37.
 July 21—How a Little Girl Helped Her Master Get Well. II Kings 5:1-14.
 July 28—Elisha's Heavenly Defenders. II Kings 6:8-18.
 Aug. 4—The Boy Jonas Made King. II Kings 11:1-21.
 Aug. 11—Good Hezekiah Destroys Wickedness. II Kings 18:1-8.

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 Sept. 8—Ezra Reads God's Book to the People. Neh. 8:1-12.
 Sept. 15—Nehemiah Regards the Sabbath Day. Neh. 13:1-22.
 Sept. 22—Esther Chosen to be Queen. Esther 2:1-20.
 Sept. 29—Review Characters and Events of the Lessons for the Quarter.

BIBLE MONITOR

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No. 19

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PRIDE

"Pride goeth before destruction; and a haughty spirit before a fall." (Pr. 16:18). Often have we heard this passage of scripture quoted and many times we have been impressed with the truthfulness of it by what we have seen and experienced; yet how few they are who consider seriously the warning given.

Pride of the human heart is one of the things with which our Maker and God has been displeased through all the history of the human family. His messengers of old, the prophets, cried out against it, Jesus warned his hearers of the dangers of it, and the sacred writers of all ages did likewise. If we are true followers of, and witnesses for the Christ, we must cry out against this awful monster pride which is

dragging so many down to destruction in the day in which we live.

In James 4:6-7 we have the words of Jesus on this matter. "But he giveth more grace. Wherefore the scripture saith, God resisteth the proud, but giveth grace to the humble. Be subject therefore unto God; but resist the devil, and he will flee from you." There are three things mentioned here we notice briefly.

First: God "resists" the proud; that is, He opposes, thwarts or strives against them. No wonder the plans and schemes of proud and haughty men are brought to nought with the Almighty working against them. "He taketh the wise in their own craftiness."

Second: When one is not subject to God it is an indication of a proud heart. To be subject to God means

to be under his power and control; this indicates obedience which necessitates rules and laws. Jesus our Lord brought from heaven to earth a saving gospel which contains these necessary rules and laws. Paul tells us regarding this gospel, "It is the power of God unto salvation to every one that believeth." A failure to come under the power and control of this gospel and obey it in faith believing is an indication of a proud heart.

Again, in I Tim. 6:3-5, Paul instructs us, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is Godliness; from such withdraw thyself."

This truth gives us some idea of the amount of pride in so-called Christendom today. On every hand men are rejecting the scriptures

and teaching otherwise. This is the main reason for the divided state of Christendom. Why all the vanity, folly and display which is being carried on under the cloak of religion? Pride is back of it all.

Third: From the language which Jesus uses in our text we infer that satan has something to do with the pride in men. Jesus says, "Be subject therefore unto God; but resist the devil." Why resist the devil? Simply because he is the one that tries to get us to rebel against the sovereignty of God; that is his nature. Pride brought about his downfall and he delights to get men under the same condemnation. He is the one that prompts men to doubt, disbelieve and reject the scriptures; he it is that directs men to set aside as nonessential the commandments, statutes and ordinances of God's word. When men rise up like the great "educated" (?) leaders of popular religions in our day and claim to know more than God then we know of a certainty that they are proud and that they are operating under the direction of the evil one.

History bears out the fact that when any people become lifted up with pride, they are soon swallowed up by the vanities and follies of the world.

Praise the Lord there is yet a people on earth who, as little children, accept the word of the New Testament as a message from heaven, and teach it in full.

DEVELOPMENT OF CHRISTIAN CHARACTER

B. F. Masterson

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." (II Peter 3:17-18.)

The apostle admonishes not to do one thing, but to do the other. "But to grow in grace," which is Christian character. Character is what we are, not what we do nor what we say, that is profession. Character is what we are, not what we seem—that is appearance; not what people think we are—that is reputation.

Character is the force of life. A principle engraved on the heart by or through the operation of the Holy Spirit in the new birth.

This is "Christian Character." The original word for character signifies, "I engrave on the marble." He who is born of God is Godly minded and partakes of the divine nature, because like begets like. "That which is born of the Spirit, is Spirit." "If any man has not the Spirit of Christ he is none of His."

This Spirit controls the whole man, flesh cannot be converted, flesh is flesh still, but it can be controlled. The foundation of Christian character is not merely negative. We do not clean the garden of weeds and dig it up and mellow the ground and leave it rest at that, but we plant and cultivate that which will bring forth fruit.

So one having his sins pardoned and then be passive, is not bringing forth fruit to the honor and glory of God. It is not only how good I can be, but how much good can I do. "He that heareth these sayings of mine and doeth them." Some Christian professors are so good that they are

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good for nothing, never make themselves felt.

The word of God is the seed engraved on the heart, not born of the corruptible but incorruptible the word of God which liveth and is the power of God unto salvation to them that believe, and endure forever.

That which is to endure is of slow growth, not like a mushroom, but like the oak.

Let us look at this process of the growing of grace from a real practical standpoint. Please read II Peter 1:2-10. In this scripture we find the arithmetic or development of Christian character.

First, sin subtracted; second, grace added; third, gifts divided; fourth, peace multiplied. All these traits implies activity and activity developes the very first thought, "Give all diligence," implies activity, earnestness in God's service.

Now comes the addition of Christian character in its natural course.

First add to faith—the faith that leads one to embrace Christ. There are degrees in faith, from one degree of faith to a higher degree. "From faith to faith," which produces virtue or courage, fortitude, bravery. Now add knowledge to faith and virtue. A clear conception of God's will, faith without knowledge is like a ship without a pilot. Here the Holy Ghost will come to one's assistance; "He will guide you unto all truth." To knowledge, temperance, the entire government of passions. "Let your moderation be known unto all men."

A person making a strong plea against whiskey traffic, have him sit to a well loaded table and watch him eat. I am not opposing his plea, but his inconsistency. To temperance patience, en-

during evils, wrongs, toil, pain, poverty, insult, oppression, etc.

To patience—Godliness, more like Christ, as a matter of course, pious, reverential. To Godliness—brotherly love or kindness, more goodness, more love for whom Christ died. To brotherly love—universal love, self sacrifice, not selfish, but that which moves one to give for missions.

These traits of character are not developed by promenading in golden slippers on the sunny side of life. These Christian graces are like a bouquet of roses plucked midst the thorns of endurance and toil in the garden of affliction.

These graces fully developed are most beautiful, like the rainbow, its beautiful colors are produced from the sun shining on the rain drops. So midst toils, trials and afflictions and opposition in the sunshine of the gospel these beautiful graces are brought to light. Were it not for friction the steam engine could not make headway on the track. If upon a smooth and level track you should start an engine rolling it would soon stop, the track would offer

no resistance, the wheels would be spinning, but making no headway; but the inequality and projection of the track grips the wheels and starts it and keeps it going. That is the reason the engineer puts sand on the track when it comes to a heavy pull. What is true of the engine is true of the Christian, hindrances, disappointments, failures and opposition are the real helpers. It is only through them that we get a grip on the shining track to the beautiful sunset of life.

These make us to realize and to know ourselves; teach us to control self; by these means we pass the station of doubt and despair on the trunk line that leads to the union station of happiness.

1250 E. 3rd St.,
Long Beach, Calif.

LIFE INSURANCE

Ida M. Helm

Life insurance has become a colossal structure weaving itself among all classes of people. Erroneous through it be, able minds have made it appear

plausible to multitudes of people, and we do not wonder when we remember that it is supported by statesmen, by legislators, by people professing godliness, even by Christian ministers professing to preach the gospel in its purity.

In face of the great array of supporters of life insurance there are very grave objections to it. Who can compute the value of one's life with its possibilities? It is worth more than all the universe. It has been purchased with the priceless blood of Christ. Jesus says, "Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment." (Luke 12:22-23.)

Life insurance is said to be a help to the poor. It is true that some needy persons have received timely help from life insurance companies when a loved one died, but think of the distress that lurks in some of the homes from which portions of the money came. Some have been obliged to stint and distress the home in order to pay their dues, while others have been com-

pelled to let their policies lapse after having carried them for a long time, perhaps years, and then all their savings were gone. The rich are not apt to let their policies lapse, the proceeds will doubtless reach their coffers safely.

It is far better to handle and invest one's own earnings, and by experience learn to economize and care for their own money, rather than wait till we get sick or die to receive our savings.

Here is a pitiful story, not so very far from my home there lived a farmer with his invalid wife, she was helpless. He was a kind hearted man, the needy never left his door empty; he was true and kind to his wife, ministering to her cheerfully at all hours, day and night. He carried a five thousand dollar life insurance policy. He explained, "If anything should happen to me she will have the proceeds of my life insurance to live on. One morning about a month ago in an attempt to put out a fire started in the basement of his home he was so badly burned that he died in a couple of days. Two weeks afterward the invalid wife

died. Some one else will get the money he expected his wife to get.

Here is another illustration that came to my notice. A man not feeling well took out a life policy equal to his indebtedness with the intent that in the event of his death his policy falling due would pay his indebtedness and his home would be saved to his family. But contrary to his expectations he lived for years and paid to the company much more than the face of his policy. Had he taken out a policy on the life of his daughter who died the next year he would have received large profits.

Once I was working in a home where there was a frail, sickly girl. Her mother thinking she would not live long took out a policy on her life. In a few months an older daughter, strong and robust, contracted a disease that carried her near to death's door. While she was suffering greatly and they were expecting her death the mother said, "If only I had gotten her life insured instead of the sickly girl!"

This chancing, this lottery phase shows the gambling in life insurance. The sickly girl is still living and her

mother is dead and gone. The incident happened about thirty-five years ago.

How many people would take out a life insurance policy if it were not for the possibility of getting a large amount of money by paying a small amount of their own?

Jeremiah 17:11 says, "He that getteth rich and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

It is true that the need of money and a moderate desire for it, form a most valuable incentive to industry, but we must get our money by just and honorable means. It is right that we should wish to increase our substance if we are willing to have God give us grace to use it for His glory. It is God's design that we get our wealth by honest industry. There is no royal road of ease to wealth. It is perilous to make money rapidly by honest means, how much more so by questionable methods. The penalty attached to unrighteousness falls on one often even in this life. Some unexpected thing happens, some disaster comes and all one's wealth takes wings

and flies away, and the mistaken one is left with an "empty nest."

Jesus says, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal." (Matt. 6:19-20.)

Soloman says in Ecclesiastes 2:18-19 speaking of the legacy he would leave to his heirs, "I must leave it unto the man that shall be after me. And who knoweth whether he will be a wise man or a fool? Yet will he have rule over all."

A certain writer said, "There are fifty kinds of gambling and the devil is not particular which kind we choose."

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (I Cor. 6:19-20.) We belong to Christ by right

of creation and by right of redemption. At baptism we are sealed with the Spirit of God, we are adopted or born into the family of God, thus we become sons of God. The Spirit itself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. (Romans 8:16-17.)

The joint heir with Christ has a life assurance—not insurance—on the heavenly inheritance, co-heirs with Christ our first-born Brother, in union with Him lies our right. Henceforth our body, soul and spirit belong to God, we have no right to do with them as we please, they belong to God.

We have covenanted with God in Christ Jesus to renounce Satan and all his pernicious ways, to yield ourselves to serve Christ faithfully until death. We have no right to take out a life insurance policy, or in plain words we have no right to give a mortgage on that which belongs to someone else, because if we

are Christ's we belong to Him, we are not our own. Christ purchased us with His own priceless blood. We can all recognize the fact that if I give a mortgage on my neighbor's property I'll get into trouble.

If we are co-heirs with God's Son, the suffering Savior, our Elder Brother, we must be willing to share His sufferings that we may be also glorified together. Amidst the truths of life and the love of God for mankind He throws in the truth of suffering, of pain due to our union with Him. We are not all called to be martyrs, or to suffer at the hands of intolerant civil authorities, or bigoted ecclesiastics, or to meet the open insults of the unregenerate world, but the world today has no more love for God and his people than it ever had, and suffering and sorrow in one form or another must come sooner or later to every child of God.

Jesus' heart is open for all the griefs of His people and to Him we should go in faith and trust in every time of trouble and not to the life insurance companies or

any other worldly organization.

Jesus said, "I came that they may have life and may have it abundantly." (John 10:10).

The paths of the unfriendly world are perplexing but Jesus is our best friend and He will give rest and abundantly supply every need. The memory of his agonizing death is proof that He loves us and we have cost Him too much to ever neglect us. The gospel of Jesus Christ makes provision for the body in this life and the soul for the life to come.

Moses, the great type of Christ said, "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and thy needy, in thy land," (Deut. 15:11.) Jeremiah 49:11 says, "Let thy widow trust in me."

Listen to Jesus, "The poor ye have always with you." Jesus has given us the church, it is the only organization of mutual help we need. Acts 6 sets forth the apostolic method of providing for the needy in the

early church. Different times Paul served the church in carrying contributions to the poor in the church. He knew the church was divinely organized to provide for both the temporal and spiritual needs of its members, and he says, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6:10.)

The Christians attitude must be continually one of absolute submission to Christ, never to consult our own preferences but to follow always the way marked out by Christ. It may be a hard lesson to learn, but if we commit ourselves to Christ it will not be so hard to submit to Him, to lean on Him with absolute confidence for help as each moment comes. To trust him on the barren, scorching plains as equally as in the pleasant, flowery dell. To abstain as David did from taking advantage even of means of deliverance, which may seem ready to hand, but which would be inconsistent with God's revealed will, but wait on

the Lord.

R. 2, Ashland, Ohio.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 13

Idolatry or image worship has always been condemned in the true worship of God, either Jewish or Christian. In fact it is impossible to worship God, mixed with image worship. The success that had been made through the preaching of the gospel, that thousands had been converted from the heathen or idolatrous worship, caused some to think that images or statues of certain saints, and even of Christ, would help the ignorant to understand what they were worshipping.

In the second century Tertullian tells us that even if one who was an artificer of any class, should make application to be received into the church, should be rejected unless he would give up his occupation.

Cyrian of the third century denounces idols and idol worship in strong language saying that such worship was of the devil.

Yet with all the teaching of the apostles and their successors in the Christian religion, against idolatry, there were some who advocated that images of different persons such as the virgin Mary, apostles and martyrs or Jesus Christ, would, by looking at them, help the ignorant and unlearned, which were numerous at that time, to grasp the doctrine more readily that was taught.

By the time of the fourth century, images were quite numerous among the Christians. Persecution had now ceased to some extent and many of the leading bishops and teachers became over zealous to convert the heathens; they mixed the Christian ceremonies with Paganism.

Where their difference was the widest, such as worshipping idols and statues, they paid undue reverence to martyrs, which in the sixth century had become so engrafted in the Christian worship, that the dangerous usage which had originated in the fourth century of exposing images of saints, of the virgin, and even of Christ, in places consecrated to worship had taken deep

root in both western and eastern church.

Pope Gregory claimed that images and statues would help the ignorant and illiterate to understand the Christian religion. "He declared that images should not be approached as objects of worship," yet he would not allow their removal. On this point one historian says, "By this determination, he impressed upon a popular corruption that sanction and authority which alone was wanting to make it permanent and universal."

With the coming of images and statues in the Christian religion, also came the superstition that had been so prevalent in the pagan worship. Relics were esteemed very high, many things were palmed off as relics. After Constantine professed the Christian religion, relics became more numerous. The bodies or part of a body, or even the ashes of a martyr, or an object supposed to have been connected with the life and person of Christ was preserved for religious veneration, in the Roman Catholic and eastern churches. Later it included bodies and everything that

had come in contact with the saints.

Costantine, claimed that on one of his expeditions against another nation he saw in the sky a shining cross bearing the motto in Latin, "By this sign shall thou conquer." He afterwards adopted it as the standard of his army. This symbol has ever been the standard of the Roman Catholic church.

Hurlbut, in the story of the Christian church says, "As Christianity triumphed, its services of worship increased in splendor, but were less spiritual and hearty than those of earlier times. The forms and ceremonies of paganism gradually crept into the worship.

Some of the old heathen feasts became church festivals, with the change of name and of worship. The adoration and worship of the Virgin Mary was substituted for the worship of Venus and Diana. The Eucharist, (bread and cup) became a sacrifice in place of a memorial, and the elder evolved from a preacher to a priest.

"As a result of the church sitting in power, we do not

see Christianity transforming the world to its own ideal, but the world dominating the church. The humility and saintliness of an earlier age was succeeded by ambition, pride, and arrogance, among churchmen."

The doctrine of Purgatory first began to be advocated by Clement of Alexandria, who was born about the middle of the second century and died 214 A. D. He defined it as a spiritual fire in this world. Origen, another of the distinguished church fathers who died 251 A. D. was the first to hold that purgatory was the intermediate state between death and resurrection that all had to pass through, even Peter and Paul were not exempted, that it consisted of a spiritual fire which purified those who passed through it of all sin.

Gregory, the great, (604 A. D.) established the doctrine, that the spiritual fire of purgatory would cleanse the remnant of sin. Not until the middle ages was it held that the fire of purgatory was material. The Greek church, the Waldenses, and Wyclif with almost all protestant

churches oppose the doctrine. Salida, Calif.

THE BEAST AND THE IMAGE OF THE BEAST

B. F. Fridley

"And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or his hand. The same shall drink of the wine of the wrath of God which is poured out with out mixture into the cup of his indignation and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." (Rev. 14:9-10.)

The above sentence pronounced against those who dishonor God and give honor to man and worship the beast and his image is unparalleled in its severity and justice.

In these few lines we propose to show what constitutes the beast and his image. "Blessed is he that readeth and they that fear the words of this prophecy." (Rev. 1:3. We feel the time is here to discuss the wonderful prophecy. To properly understand the

beast we will find it necessary to refer to many passages of scripture referring to it. We do not wish to be tedious but to be as brief as possible and yet submit the scriptural proofs to the earnest seeker after truth that we may discern.

In Rev. 17, John shows us the great mother of harlots personified by a woman arrayed in all the sumptuous and georgeous display possible true to her character of pride and arrogancy.

In the 8th verse of the 17th chapter, John says, "I will tell thee the mystery of the woman and of the beast that carrieth her which has the seven heads and ten horns."

We think it proper to now refer the reader to Daniel 7:17. "These great beasts which are four, are four kings that shall arise out of the earth." So now the facts are this: A beast in prophecy refers to a government and the beast referred to in Rev. 17:8 means a government supporting that apostate woman that has persecuted the church of the living God and the true followers of Jesus. "And I saw the woman drunken with the blood of the

martyrs of Jesus and when I saw her I wondered with great admiration." Wilson's translation says, "When I saw her I wondered with great wonder," which I think is more correct.

We who are careful students of God's holy word, know this infamous woman represents the false church and her numerous offsprings. The fact she sits on seven mountains designates her so easily there is no room for doubt as to who it is. It is nothing more or less than the great church at Rome, because of the fact Rome is built on seven large hills or small mountains. Did not the order go forth from headquarters centered there to kill and otherwise exterminate all dissenters from her form of Godliness? Who ordered the cruel inquisition when the blood of the saints moistened the earth? Who started that unspeakable massacre of Saint Bartholemew, the most atrocious barbarous event on the pages of history? Yet the saints would not yield to her demands, because they had covenanted with God in Christ Jesus to live faithful till death. As true

members of Christ's holy church they would not violate their vow to God.

To worship the beast means to submit to its authority when his demands violate the commands of God. God's word says, "Thou shalt not kill." That woman calling herself the church ordered the crusades and armed host to subdue the eastern nation and bring Jerusalem into Christian hands. Hundreds of thousands lost their lives and it ended a failure because God was not behind the work, as every effort must fail that the God of heaven does not approve.

Several years ago there was started a movement called "The inter-church world movement." Proposing to convert the world to Christ. They were out for funds soliciting money to send missionaries. God says not by our might or power but by My Spirit sayeth the Lord. Therefore we should always give God the praise and the glory due His holy name.

The last message that goes forth from God to the world before final judgment, "Fear God, give glory unto Him for the great day

of His wrath is come and who will be able to stand."

How many are the martyrs of Jesus who gave their lives for Him because they would not break their vows to God? God alone knows. "And I heard a loud voice saying in heaven, now is come salvation and strength and the kingdom of our God and the power of His Christ for the accuser of our brethern is cast down. And they overcame him by the blood of the Lamb, and by the word of their testimony and they loved not their lives unto death." (Rev. 12:10-11.)

Their answer to those who were in civil authority when they asked them to submit to an adulterated Christianity was, "We ought to obey God rather than man." Let us be wise to salvation and ascribe all power to our God and His dear Son and keep all His commandments.

"And I saw a sea of glass mingled with fire and them that had gotten the victory over the beast and over his image and over his mark and over the sea of glass, having the harps of God." (See Rev. 15.)

Now I have, I trust,

shown what constitutes the beast. A church supported by worldly power trying to force people to submit to her constitution and by-laws when such discipline, creed and by-laws conflict with the word of God and the holy and pure teaching of Jesus. "Therefore be ye steadfast, always abounding in the word of the Lord in-somuch as ye know your labor is not in vain in the Lord."

In our next article we will endeavor to show what constitutes the image of the beast, that God's people may be prepared to meet these things.

WHERE THE TREASURE IS!

Something happened to a young man—he was suddenly stricken down while passing along the street of a strange city. No one knew him. In some way his identity must be established.

While he was lying there, unconscious, the men gathered about him and began to search his pockets, in an effort to find some scrap of paper or perhaps a diary, which might bear the

name of the unfortunate stranger.

They found many things in his pockets, but not one single thing of which he need be ashamed. A picture of one who most likely was his mother. A letter from home, telling of the love and tenderness of the dear ones there. A little book full of good, helpful things, but nothing which would bring a blush of shame or throw a shadow on the life of the young man.

On the street one man met another, from the top of his overcoat one of the two discovered the top of a little gilt edge book.

"I see you have a copy of the 'Book' with you."

With a smile the other responded, "I always try to have that with me, wherever I go." Then from his own pocket the other drew a copy of the New Testament. And they felt drawn toward each other in a way that they otherwise would not have been.

Should your pockets, just at this moment, be turned inside out, what would they show? Would they stamp you as a good, clean, true lad, one who might be trusted in any place?

Not always does the world have a chance to see what is in the heart of man, and we sometimes are glad this is so, for we think many things we would not like even our best friends to know, were in our minds.

The beautiful thoughts, the helpful thoughts, the thoughts which are high and holy were are willing for the world to know, but are there no others hidden away out of sight? And the things we carry about in our pockets may be a deeper revelation of our heart life than we would be willing to admit.

Stop now and think that it is in the inner chambers of the soul that God requires purity. We may hide many things from our most intimate friends, but God sees everything.

Remember, too, that the one who is whole-hearted in his service for God will never want to look upon anything which would stain his soul, saying nothing about carrying such things in his pockets. Now and then sit down quietly and look into the chambers of your own heart. See if there is anything there you would not like God to know.

Better still, pray the prayer of the Psalmist:

"Search me, O God, and know my heart; try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

Selected, Lizzie Hummer.

SIN

L. A. Shumake

Q. What is sin?

A. "Sin is the transgression of the law." (I Jno. 3:4.)

Q. What is included in this subject?

A. "All unrighteousness is sin." (I Jno. 5:17.)

Q. When does foolishness become sin?

A. "The thought of foolishness is sin." (Prov. 24:9.)

Q. What sweeping statement does James make with reference to those who know their duty and neglect it?

A. "Therefore to him that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.)

Q. How many kinds of sin are there?

A. Two. Original or ademic, and actual or committed.

Q. What is original sin?

A. It is the depravity of men, originating with the fall of man and transmitted from generation to generation.

Q. What is actual sin?

A. It is the voluntary wrong doing of responsible beings?

Q. Who are responsible beings?

A. He "that knoweth to do good and doeth it not, to him it is sin."

Q. What part of the human family is free from sin?

A. They who have accepted Jesus Christ as their Savior.. (Rom. 8:12.)

Q. What part is good enough without Christ?

A. "There is none righteous, no not one all have sinned, and come short of the glory of God." (Rom. 3:10-23.)

Q. How do we get rid of sin?

A. "The blood of Jesus Christ His Son cleanseth us from all sin." (I Jno. 1:7.)

Q. Are there not some who say they have no sins?

A. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (I Jno. 1:8.)

That is as much as to say

that we sin every day, and can't help it.

"He that committeth sin is of the devil." "Whoso is born of God doeth not commit sin." (I Jno. 3:8-9.)

Q. What lesson do we learn from these scriptures?

A. That we are all poor, weak mortals, subject to error and liable to make grievous blunders; but not so poor and weak that we may not by the grace of God live the overcoming life above knowingly doing things which are wrong.

Q. What about the man who knows that he is not doing what he ought to, but justifies himself because of his weakness?

A. He is either deceived or a hypocrite. Self justification is no substitute. (Jas. 4:17, I Jno. 3:8-9.)

Q. Is it possible for people to live up to all the light they have?

A. "I can do all things through Christ which strengtheneth me." (Phil. 4:13.)

Q. Has any man whereof to boast?

A. Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:12.)

Q. What is our duty to-

ward those who boast of their exalted standing spiritually?

A. Pity them, warn them, pray for them.

Q. What is our Savior's warning?

A. "Watch and pray, lest ye enter into temptation." (Matt. 26:41.)

Q. Who is the author of sin?

A. The devil. (Jno. 8:44.)

O. How look upon it?

A. Abhor that which is evil. (Rom. 12:9.)

"Sin is a reproach to any people." (Prov. 14:34.)

Q. What are some of the sins mentioned in the Bible?

A. Adultery, fornication, uncleanness, lesciviousnes, idolatry, witchcraft, hatred, emulations, wrath, strife, sedition, heresy, envy, murder, foolish talking, drunkenness, revelling, covetousness, pride, jesting, boasting, blasphemy, ingratitude, fierceness, treachery, dissipation, high mindedness, persecution, etc. (Gal. 5:19-21; Eph. 5:3-4; I Tim. 5:4; II Tim. 3:1-5.)

Q. What is the divine sentence?

A. "They which do such things shall not inherit the kingdom of God." (Gal.

5:21.)

Q. What is the effect of sin upon the soul?

A. "The soul that sinneth, it shall die." (Ezek. 18:4.)

Q. What will become of the wicked?

A. "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17.)

Q. Is there no escape?

A. Yes.

Q. By what means?

A. Through Christ (Jno. 14:6, Acts 4:12) repentance (Luke 13:1-5) by grace through faith (Eph. 2:8).

Q. What is God's message to a sinful world?

A. "Look unto Me, and be ye saved, all the ends of the earth."

Q. What encouragement to the vile sinner to accept their Savior?

A. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18.)

Q. Are there any sinners who are beyond redemption?

A. Yes. The Bible mentions those who have blasphemed against the Holy Ghost (Matt. 12:31-32), and those who had once attained

a very high state of spirituality and then wilfully fell away. (Heb. 6:4-6.)

Q. What of those who persist in wilfully disobeying the truth?

A. There is danger that God will deliver them to a reprobate mind. (Read Gen. 6:3; Rom. 1:28; II Thess. 2:11.)

Q. What advice should be given to all sinners?

A. "Seek ye the Lord while he may be found." (Isa. 55:6:)

Louisa, Va.

THE DANGER OF PROFESSING WITHOUT FAITH

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in thy name have cast out devils and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." (Matt. 7:21-23.)

**BARBER GAINS
NOTORIETY BY
BANNING BOBS**

Furnished by J. J. Eyer

Refuses to cut women's hair any more because he believes it violates Bible injunctions—By Consolidated Press.

Knoxville, Tenn., Saturday, May 22.—Since J. H. Diggs had a sign painted on the front of his barber shop telling the world that he won't cut women's hair any more, because the Bible says it should not be done, he has become something of a national figure.

Men and women from one end of the land to the other are writing to him, telling him what a great man they think he is, or what a fool, according to how they feel on the bobbed hair question.

But Mr. Diggs does not mind the critics. His masculine trade has about doubled. Men go out of their way to visit his shop, and they say to him: "Brother, you are right. The Lord gave women hair, and He meant for them to keep it."

Sign On Shop

The sign on the front of

the Diggs shop reads:

Special notice: Positively no more women's and girls' hair bobbed here.

Such is an abomination in the sight of God. Study His eternal word. (I Cor. 5:15) "Be not deceived. God is not mocked. Whatsoever a man soweth, that also he shall reap." (Gal. 6:7.)

In explaining his attitude on bobbed hair, Mr. Diggs said: "I cut women's hair for two years, and then all of a sudden stopped because I realized it was unchristian, and I want to run my shop on Christian principles. I believe it is sinful for a woman to bob her hair, because it is her crowning glory, and is an equal sin for a man to cut it for her.

Mr. Diggs picked up a leaflet from his desk and quoted from it as better expounding his views:

"We live now in an age of fads," he read, "and one of the most abominable of these is the fad of short hair among women. Read Cor. 10:1-15."

The passage says: "But if a woman have long hair, it is a glory to her, for her hair is given her for a covering."

(Read also Deut. 22:5)

"The woman shall not wear

that which pertaineth unto man, neither shall a man put on a woman's garments; for all that do so are an abomination unto the Lord, thy God.

Gets Many Letters

On his desk lay a pile of letters a foot high, all of them expressing frank opinions about bobbed hair.

Praise God for one barber who lives according to the teaching of God's holy word and dares to stand for what is right, wrote Mrs. C. S. Root, of Brinson, Ga., on a post card addressed to the "Christian Barber."

J. L. Bower, of Nashville, wrote: "I feel if the men would take their stand the way you have against the flapper, she would brace up and be a woman. We need more men who are not afraid of criticism."—Copyright 1926.

Wenatchee, Wash.

NEWS ITEMS

PLEASANT RIDGE, OHIO

The Pleasant Ridge church held their Harvest meeting August 18. We had a good attendance with nearly 200 there for dinner. Bro.

Yontz, Bro. Flora, Bro. Butts, Bro. Sponseller and Bro. Lebo were the speakers during the day.

Bro. Lebo commenced a revival that day which continued for two weeks. We had good crowds for as busy as the season was. Bro. Lebo encouraged us in our Christian life, ever holding before us our responsibility as pilgrims here. We are sure all were strengthened by his preaching. May the Lord ever bless him in his work.

A very impressive baptismal service was conducted following the service on Sunday, when an afflicted lady was carried into the water to be baptized, also two girls were baptized, and one other had been restored.

Ethel Rush.

ENGLEWOOD, OHIO

We have just closed a pleasant revival at this place. Elder A. B. Rice was the evangelist and his messages and work in this section were much appreciated. The church was built up and encouraged and much good seed was sown which we hope in due time will bring a bountiful harvest. Two were received into membership during this meeting.

The love feast at this place is to be held October 26th, an all day meeting. Our love feast occasions at this place have been real feasts to the soul and we invite you to come and enjoy these blessings with us.

A. J. Brumbaugh, Clerk.

NOTICE

The District Meeting of District No. 3 will be held at Dallas Center,

Iowa, October 12, 13 and 14.

There will be one query for consideration in connection with the routine work. The query is as follows: "We the Dunkard Brethren of Dallas Center, request District Meeting that the District officers be elected to serve until the next District Meeting or until succeeded.

A general invitation is extended to this meeting.

Marion A. Roesch, Clerk.

NOTICE

The Eldorado congregation expect to hold their love feast the second Saturday of October and the 12th day. All are invited.

Pearl Troutwine, Cor.

REST

Amid the great activities of living,
Our gracious Savior calleth us to rest.

What! Shall the work wait while
we dwell in quiet?

When quiet dwells within, the
work is best.

Rest, from the sense of guilt, on
Christ's atonement

As He has died, a just God can
forgive;

Rest from the fear of falling by the
wayside—

Through faith in Christ the
the victor's life we live.

Rest, mid today's anxieties and
burdens,

For he is strong on whom we cast
our care;

Rest, from the dread of what may
come tomorrow,

For He is with us always, every-
where.

Ah—when we take the rest He
freely offers,

When we have made His will our
own by choice,

Our hearts shall thrill responsive to
another

Glad, helpful word, which says to
us "Rejoice!"

(Matthew 11:28) Come unto Me,
all ye that labor and are heavy
laden, and I will give you rest.
Take My yoke upon you, and learn
of Me; for I am meek and lowly in
heart: and ye shall find rest unto
your souls. —Selected.

FEET WASHING

The night before our Master died,
He washed His servant's feet;
To teach, that neither scorn or
pride

For us is right or meet.

Above his Lord, no servant is;
Thus taught God's Holy Son;
Yet, such meek, gracious love was
His,

"He took a servant's form."

And, when our "Lord and Master"
thus

Did condescend, He, too,
A strict commandment gave to us,
That we, likewise, should do.

Then when we thus together meet,
To celebrate His love;

We'll humbly wash each other's feet
And our obedience prove.

And as our Master loves us so,
In chords, thus passing sweet,
We'll purely love each other, too
And with a kiss, we'll greet.

Our Lord's design to humble pride,
In this blest rite, we see;
Obey we then our Saviour, Guide,
In meek humility.

Outward "adorning" may it ne'er
 On our frail forms be found
 But may our souls be clothed, with
 fear
 And righteousness abound.

O Lord, be with Thy children now
 To bless, for Thou hast said,
 "That those who practice what they
 know
 Should happy be indeed."

We're not ashamed to follow Thee
 Nor to obey Thy word
 For this would prove, "ashamed" to
 be
 Of Jesus Christ our Lord.

No ridicule shall ne'er deter
 Nor scorn prevent, our joys;
 Thy humble ways we far prefer
 To "worldly pomp" and noise.

Wash dearest Lord our souls, we
 pray,
 In the Blest Fountain, pure;
 And give us strength, that we
 ne'er stray,
 But, "to the End Endure."

—Selected.

THE SIMONS OF THE NEW TESTAMENT

Simon, a brother to our Lord,
 The word, it truly doth record;
 Mary, His mother, virgin of old,
 Had other children, we are told.

Simon, the Apostle of Christ,
 A Canaanite, recorded thrice.
 Zelotes, truly he was called,
 One of the twelve the Lord installed.

Simon, the Pharisee, 'tis true,
 Into his house, the Savior drew;
 With tears a woman washed his
 feet,
 When He had there sat down to eat.

Simon, a leper in Bethany,
 Did entertain the Savior free.
 And Mary did anoint his Head,
 This should be told, the Savior said.

And Simon of Cyrene we learn,
 Did bear the rugged cross in turn,
 Unto the place where Jesus died,
 And where our Lord was crucified.

Simon, a tanner, by the sea,
 Where Peter did a vision see,
 A sheet let down and it did bear,
 Beasts of the fields, fowls of the air.

Simon, the sorcerer, evil one,
 Deceived the folks in things he done
 But Philip's preaching did chastise,
 He then believed and was baptized.

And Simon Peter, we have heard,
 Was sent to prison for the word.
 But an angel loosed the chains,
 And surely made him free again.

The Simons that the book record,
 In reading of our blessed Lord,
 And summing to designate,
 We find the number truly eight.
 Selected, Sister Mae Tharp.

NOTICE

The Plevna Dunkard Brethren
 will hold their love feast October 5,
 1935, beginning at 10 o'clock a. m.
 All are heartily invited to attend
 these meetings.

Josie Kintner,
 Greentown, Ind.

NOTICE

The Pleasant Ridge congregation
 has decided to hold their com-
 munion October 12th with an all
 day meeting. A hearty welcome
 is extended to all to come and en-
 joy these services with us.

Ethel Rush.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Moses Exhorts Israel to Faithful Obedience. Deut. 6:1-25.
- Oct. 13—The Danger of Prosperity. Deut. 8:1-20.
- Oct. 20—The Death of Moses. Deut. 34:1-12.
- Oct. 27—God's Instructions to Joshua. Josh. 1:1-9.
- Nov. 10—Crossing the Jordan. Josh. 3:1-17.
- Nov. 17—The Fall of Jericho. Josh. 6:1-27.
- Nov. 24—The Sin of Achan. Josh. 7:1-26.
- Dec. 1—The Farwell Address and Death of Joshua. Josh. 24:1-30.
- Dec. 8—The Call of Gideon. Judges 6:1-24.
- Dec. 15—Gideon and His Three Hundred. Judges 7:1-25.
- Dec. 22—The Birth and Early Childhood of Jesus. Matt. 1:13 to 2:23.
- Dec. 29—Ruth and Naomi. Ruth 1:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Sad and Happy Days of Job. Job 1:13-22 and Job 52:10-17.
- Oct. 13—David's Shepherd Psalm. Psal. 23:1-6.
- Oct. 20—David's Psalm of Praise. Psal. 100:1-5.
- Oct. 27—Jeremiah in the Dungeon. Jere. 38:1-13.
- Nov. 3—God's Children Carried From Home and Their City Destroyed. Jer. 52:4-16.
- Nov. 10—Daniel and His Three Friends at the King's

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Table. Dan. 1:3-21.

- Nov. 17—God Helps Daniel to Interpret the King's Dream. Dan. 2:31-49.
- Nov. 24—Daniel's Friends in the Fiery Furnace. Dan. 3:12-30.
- Dec. 1—King Belshazzar's Wicked Feast. Dan. 5:1-9.
- Dec. 8—Daniel in the Lion's Den. Dan. 6:10-28.
- Dec. 15—Jonah Cast into the Sea. Jonah 1:1-17.
- Dec. 22—Wise Men Bring Gifts to the Baby Jesus. Matt. 2:1-11.
- Dec. 29—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XIII

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No. 20

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PRIDE REVEALED

When the heart of man becomes lifted up with pride it is soon revealed in action and appearance. Like a malignant disease, it takes hold of one and if not overcome gradually envelops the whole being.

Among many evils that defile men, Jesus mentions pride as one of them. "And He said, that which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." (Mark 7: 20-23.) According to this, man's actions are the result

of the condition in the heart. No wonder the psalmist declared "Create in me a clean heart, oh God; and renew a right spirit within me." (Ps. 52:10.)

Pride in the heart is manifested in many ways. When one thinks more of himself than he ought to think he is not slow in demonstrating it, especially to those whom he considers his inferiors. It gives one a haughty bearing and causes him to look upon others with contempt and scorn and we find it demonstrated among all classes of people in our day.

It is this monster pride that is responsible for the vain styles and fashions in dress. Why is it that people want to adorn or decorate their bodies with all this finery in apparel and jewelry? Is it not because they are proud of their bodies? For the same

reason folks powder, paint and decorate their bodies in various ways, even many of those who make a profession of being a follower of the meek and lowly Jesus, in spite of the fact that the gospel plainly condemns such foolishness.

In this clearly defined transition in professing Christendom of late years, one could clearly see how pride operates. When once it gets rooted in an organization, if not promptly overcome it soon envelops the whole body. Some years ago there were a number of the now existing organizations who believed in and practiced the simple life, nonconformity to the world and modesty and decency in adornment and conduct. In this condition there was a clear line of distinction between the church and the proud worldly people. As time went on somehow the seeds of pride were planted in these bodies by the evil one and soon there were evidences of it in the speech, behavior and dress of the membership. Where gospel discipline was not promptly and properly exercised this trend continued and now the members of some of

these organizations evidence pride as much as those who make no profession of religion whatever. In fact there is greater evidence of pride among some church people than among many who make no profession.

These are facts which have come under the observation of all of us in just a few short years. Now that we have seen how pride operates in others it would be well for us to consider carefully our own lives to see if there might be some evidence of this evil monster somewhere. The speech we use, our actions, the things that attract us and the clothes we wear will indicate if there is any pride in our hearts. If so let us root it out before it overcomes us.

As an organization we should be at all times on the lookout for indications of pride lest we fall into the condemnation of others who have been overcome of the evil one.

The best way to reach men is through God.

To grow in character, be careful in matters as well as manners.

THE TWO WAYS

E. J. Reece

In Matt. 7:13-14 we read of those two ways, the broad way and the narrow way, and to where each leads. One to destruction, the other to life, and as there is only two ways in which to go it is very evident that we are going on one or the other of these ways.

There is no middle ground. We are either right or wrong, and in as much as we all desire the blessings, which are promised at the end of the narrow way, and in as much as "it is not in man that walketh to direct his steps." (Jere. 10:23.)

How important that we do as David said he did, "I thought on my ways and turned my feet unto Thy testimonies, I made haste, and delayed not to keep Thy commandments. (Psa. 119:59-60.) And in verse 105, "Thy word is a lamp to my feet, and a light unto my path."

And indeed we have plenty of instructions in the word to fully direct us, if we will only open our eyes

to see, and our ears to hear. The world does not only tell what to do, but how to do. Jesus the great teacher, came into the world and marked out the way by precept and example saying, "I am the Way, the Truth and the Life: no man cometh unto the Father but by Me." (John 14:6.) He says "learn of Me." (Matt. 11:29.)

And the Apostle Peter tells how much we are to hear Jesus, saying: "For Moses truly said unto the fathers, a prophet, shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:22-23.)

In II Timothy 3:16-17, we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." We find the word complete, not only telling us of the narrow way

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but also how to do, on that way.

In Luke 9:23 Jesus tells us, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." And it is my observation that to deny self is where the pinch comes, because as Solomon tells us, "Every way of man is right in his own eyes; but the Lord pondereth the hearts." (Prov. 21:2.)

Man is so inclined to want to have his own way, and oft times as a good writer said:

If self must be denied;
And sin forsaken quite,
They would rather choose

the way that's wide
And strive to think it right.

In the word it is easy to be seen that the narrow way is too narrow for self, with his carnal mind, walking after the flesh.

But whenever one is made willing to deny himself, take up his cross daily, obey His word, as they did on the day of pentecost, when they gladly received the word, and were baptized for the remission of sins, and by so doing they entered in at the strait gate, on the narrow way; not only did they accept the preached word, and were baptized, but the word says, "And they continued steadfastly in the apostles doctrine, and fellowship, and in breaking of bread, and in prayers."

Mark the word, "they continued in the apostles doctrine." To continue is what Jesus told those Jews which believed on Him, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free." (John 8:31-32.) Right here is where so many fail, by not continuing in the holy words and inspiration by the Master and his holy apostles

but allow themselves to be tossed to and fro by every wind of doctrine, by the sleight of men whereby they lie in wait to deceive (side tracking).

Jesus is the strait gate, and the narrow way. In John 10:9 Jesus says, "I am the door; by Me if any man enter in, he shall be saved and shall go in and out, and find pasture." "Strait gate," means narrow. Too narrow for "big self." Jesus says ye must be born again. "Except a man be born of water and of the spirit, he can not enter into the kingdom of God," and to all such that are born again, He gives "power to become the sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Jesus is also the narrow way. In John 14:6 He says, "I am the Way, the Truth and the Life; no man cometh unto the Father, but by Me." And if we will only act as wise men and do as Jesus says in Luke 9:23, "And he said unto them all, if any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

Solomon says, "The way of life is above to the wise, that he may depart from hell beneath." (Prov. 15:24.)

"There is a way that seemeth right unto man, but the end thereof are the ways of death."

The two ways are plainly stated, and also what is to be obtained at the end of these two roads or ways. One to eternal punishment, the other to eternal life. (Matt. 25:46, R. V.)

The blessings of immortality and a home in heaven with the Father, Son and Holy Spirit, and all the redeemed and sanctified, can be obtained by all who are willing to deny self and learn of Jesus and do His will. How it should behoove us to know His way, and understand what the will of the Lord is, so that we might know the false prophets that comes to us in sheep's clothing.

We have the opportunity to make our calling and election sure in life, and it is a matter of choice as to which road we choose, and his servants ye are to whom you obey.

Fairview, Mo.

THE BIBLE—GOD'S BOOK

Ida M. Helm

Why do I believe the Bible? How did we get it? Did it come from God? May it be true as some maintain that there occurs in it statements subject to the natural weakness of the writers judgment and not exactly true, books or portions of books or perhaps whole books foreign to the interests of the faith delivered to God's people? Are there errors in God's word?

How many readers of the Monitor can tell to the unbeliever of God's word why they believe every word of the Bible as coming direct from God and that they will remain when all other things pass away. In Matt. 5:18 Jesus says, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." One jot, the smallest of the Hebrew letters of the alphabet, or one tittle, one of those little strakes by which alone some of the Hebrew letters are distinguished from others like them. Jesus declares

they shall not pass from the law till all be fulfilled. It shall be had in undiminished and enduring honor from its greatest to its least requirement till all be fulfilled. In Matt. 24:35 Jesus says, "Heaven and earth shall pass away, but my words shall not pass away."

When Jesus was here on this earth some Israelites saw him only as a prophet, others saw him as the Lamb of God. Why do we see in Jesus the Lamb of God, Immanuel, the Savior of the world? Hebrew 4:2 says: "The word preached did not profit them, not being mixed with faith in them that heard it." The most abundant blessings of the same scriptures were at all times the lot of the souls which received it, not as the word of men, but as it is in truth, the word of God.

It was under the long protracted labor and struggle of men of God that the canon of the scriptures of the New Testament was collected and transmitted to all the Christian churches. It was by a remarkable dispensation of the providence of God that the lives of the greater number of the apostles of Jesus

were prolonged many years. We see the hand of God in it all. St. Peter and St. Paul lived to instruct and counsel the church for more than thirty years after the resurrection of Jesus. St. John lived to continue his ministry for at least thirty years longer. But let us see what was Jesus' views of the letter of the scriptures? What use did He make of it. He, who is its object and inspirer, its beginning and end? He whose Holy Spirit Peter says animated all the prophets of the Old Testament. He says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Pet. 1:21.)

Jesus quoted Old Testament scriptures with the utmost respect and reverence for the altogether divine authority and everlasting endurance of their most minute expressions.

If our Bible is the same as that of the Son of God, every word accordingly, even to the smallest stroke of a letter, are the words of Jesus our Savior. St. John says, "The scripture cannot be broken." (John 10:35.)

Divine inspiration has

been defined, "The mysterious power put forth by the Spirit of God on the authors of holy writ, to make them write it, to guide them even in the employment of the words they used, and thus to preserve them from all error."

At one time the fingers of a hand coming forth from a wall wrote the words of God that the following day sealed the doom of a kingdom, and that night hurled a king from his throne. Balaam prophesied the exact words of God without any desire to do so. The apostle Paul did not receive the gospel from any man, but by a revelation from Jesus Christ. (Gal. 1:12, 16; I Cor. 25:3.)

Turn to I Peter 1:10-11 and see the very people who were inspired by God's Spirit, bending over the manuscript after having themselves written them, and endeavoring to comprehend the meaning which the Spirit in them had caused them to write. He gave them the wish and the strength to write, He gave them the matter, order and expression He desired. All are from his immediate inspiration and direction. An

imminent writer has said, "To the man, whosoever he be, that studies the Bible in sincerity and as before God, it presents itself as a miraculous book; it reveals all that is hidden in men's conscience; it discerns the thoughts and affections of the heart. It has foretold the future; it has changed the face of the world; it has converted souls; it has created the church."

When we stop to think that the Old Testament scriptures have been copied through thirty centuries as no other book ever has been, or ever will be; that it passed through all the vicissitudes, the catastrophes and captivities of Israel. It was transported to Babylon for seventy years, it was persecuted, interdicted, lost, burnt, restored in purity.

Since the days of Jesus Christ it endured three centuries of imperial persecution when people found to possess the holy scriptures were thrown to the wild beasts, burnt, used for torches after being tarred, some were beheaded, all for daring to possess a Bible and read it. All calamities that befell this old world were considered as punish-

ment which the Gods were inflicting upon the people because the Christians were causing the shrines of the idols to be deserted.

Tertullian, an earnest Christian pastor in Carthage wrote, "If the Tiber overflows its banks, if there were famine or plague, if the season were hot or dry, or scorching, whatsoever public calamity happened, the universal cry of the populace was, "To the lions with the Christians."

As the centuries roll on persecution after persecution has expended all its energies and instruments of torture, dungeons, flames, chains, headman's ax, sword and death upon the Christian, but the power of the Christian's God has gone from victory to victory over the enemy. It is through the providence of God that His word has survived false legends, the ignorance of the people when so few could read even among the princes, and on down through the fourteenth century when the Bible was kept from the people and the use of the scriptures in the vulgar tongue was punished with death.

The scripture of the Jews

has given us integrity, the word which records its rebellions and backslidings, predicts its ruin, describes Jesus the Son of God. On the other hand the Christian church has in spite of interdiction, persecution, the substitution by false leaders of traditions and legends for the truth, transmitted to us in all its purity, the very scriptures which condemn all their traditions, their images, their despotism, their tyranny. The Lord Jesus proved that the Bible is from God. He fulfilled prophecy and that attests its supernatural character as do its harmony and its supernatural results in life. No error has ever been found even by its bitterest enemies, but the final proof is the Holy Spirit, who is the author of the Bible, witnesses to Christians that the scripture is God speaking in His word.

Our Lord authenticated all the words of the Old Testament as the very words of God, as did the New Testament writers, and their Old Testament included exactly the books we have. (Matt. 2:5-6; 4:4, 7, 10; St. John 10:34-35.)

Jesus also put his seal

upon the New Testament writings that were to come. Listen: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself: but whatsoever He shall hear, that shall He speak; and He will shew you things to come. He shall glorify Me: for He shall receive of mine, and shall shew it unto you." (St. John 16:12-14.)

Study the Bible with heart and soul, open to the light and guidance of the Holy Spirit and it will lead you into all truth. It will convince you that it came from God.

Lord,

"Open Thou mine eyes, O Lord, that I may behold wonderful things out of Thy law." (Psalms 119:18.) The Bible, Immanuel, God with us.

R. 2, Ashland, Ohio.

God fulfills all His promises to all who lovingly obey.

Growth and fruit bearing are the results of abiding in Christ.

CHRONICALS OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 14

It is our design to give in this chapter some of the views of the ancient church fathers on the second coming of Christ, resurrection, and the millenium.

If it were not for the second coming of Christ and the resurrection from the dead, our faith and religion would be vain, (I Cor. 15:14). From the beginning of the Christian era until now this has been the great theme of all Christians; men and women have died martyrs, for the faith they had in the resurrection from the dead, and the great reward in the future for the faithful.

Clement, a disciple of Jesus, and a companion of the apostle Paul, born about 30 A. D., and died about 100 A. D. In his 1st Epistle to the Corinthians says: Ye foolish ones; compare yourselves to a tree. Take for instance a vine. First of all it sheds its leaves, then it buds, next it puts forth leaves, and then it flowers; after that comes the sour

grapes, and then follows the ripened fruit. Ye preceive, how in a little time the fruit of a tree comes to maturity. Of a truth soon and suddenly shall His will be accomplished as the scripture also bears witness, saying, "Speedily will He come and will not tarry; and, the Lord shall suddenly come to His temple, even the Holy One, for whom ye look."

Polycarp, in his Epistle to the Philippians says, "And believe in Him who raised up our Lord Jesus Christ from the dead and gave Him Glory, and a throne at His right hand. To Him all things in heaven and on earth are subject. Him every spirit serves. He comes as a Judge of the living and dead. His blood will God require of those who do not believe in Him. But He who raised Him up from the dead, will raise up us also if we do His will, and walk in His commandments and love what He loved, keeping ourselves from all unrighteousness, covetousness, love of money, evil speaking, false witness; not rendering evil for evil, or railing for railing, or blow for blow, or cursing for cursing."

Justin Martyr, who wrote about 145 A. D., says: "But I and others who are right minded Christians on all points, are assured that there will be a resurrection of the dead, and a thousand years reign of the saints in Jerusalem, which will then be rebuilt, adorned and enlarged, as the prophets Ezekiel, and Isaiah, and others declare And further there was a certain man among us whose name was John; one of the apostle of Christ, who prophesied by revelation, that was made to him, that those who believe in our Christ would dwell a thousand years in Jerusalem; and there after the general and in short, the eternal resurrection and judgment of all men would likewise take place. Just as our Lord also said: "They shall neither marry, nor be given in marriage, but shall be equal to the angels, the children of the God of the resurrection."

Irenaeus, born 120 A. D., died 202 A. D., was one of the noted writers of the second century. From his writing we can gather what the faith of the general church was. He tells at

length the view that was held on the resurrection, and the second coming of Christ and what follows; the peaceful reign and kingdom of Christ. In speaking of the prophecies he holds the idea that the readers of Revelations should not come to any rash decision, as they may be guilty of adding or taking from that prophecy.

He, with almost all other writers of the past apostolic age, believe in the resurrection of the body, basing their views on the resurrection of Christ, that inasmuch as Christ's body rose from the tomb, so also our bodies shall come forth at Christ's second coming; speaking of what shall follow he says: "But in the times of the kingdom, the earth shall be called again by Christ, to its pristine condition, and Jerusalem rebuilt after the pattern of the Jerusalem above of which the prophet Isaiah says: 'Behold I have depicted thy walls upon my hands, and thou art always in my sight.' And the apostle, too, writing to the Galatians, says in like manner, 'But the Jerusalem which is above is free, which

is the mother of us all.' And in the Revelation, 'John saw the new Jerusalem descending upon the new earth.' And after the times of the kingdom, he says: 'I saw a great white throne, and Him who sat upon it, from whose face the earth fled away, and the heavens, and there was no more place for them.' And he sets forth, too, the things connected with the general resurrection and the judgment, mentioning the dead great and small.

"The sea, he says, gave up the dead which it had in it, and death and hell delivered up the dead that they contained. And the books were opened. Moreover, he says, the book of life was opened, and the dead were judged out of those things that were written in the book, according to their work; and death and hell were sent into the lake of fire, the second death. Now this is what is called the Gehenna, which the Lord styled the eternal fire."

He goes on in detail, quite lengthy, speaking of the new earth and new heaven, the new Jerusalem. The new earth and new heaven "will be real establishment,

for neither is the substance nor the essence of the creation annihilated, (for faithful and true is he who has established it) but the fashion of the world passeth away, that is those things among which transgression, has occurred, since man has grown old in them."

Theophilus was another of those who wrote during the second century, born 115 A. D., died 181 A. D. He was Bishop of the congregation at Antioch, Syria. He had the opportunity of knowing the views of the successors of the apostles.

Writing to a disbeliever in the resurrection of the dead, he says: "God indeed exhibits to you many proofs that you may believe Him. For consider, if you please, the dying of seasons, and days and nights, how these also die and rise again. And what? Is there not a resurrection going on of seeds and fruits, and this too, for the use of men? A seed of wheat, for example, or of the other grains, when it is cast into the earth, first dies and rots away, then is raised and becomes a stock of corn. And the nature of trees, and fruit trees, is it not according to the ap-

pointment of God they produce their fruits in their seasons out of what has been unseen and invisible. And all these things does the wisdom of God effect, in order to manifest, even by these things, that God is able to effect—the general resurrection of all men.

“And if you would witness a more wonderful sight which may prove a resurrection not only of earthly, but of heavenly bodies, consider the resurrection of the moon, which occurs monthly, how it wanes, dies, and rises again. Hear further, O man, of the work of resurrection going on in yourself, even though you are unaware of it. For perhaps you have fallen sick, and lost flesh, and strength and beauty, but when you receive again from God’s mercy and healing, you pick up again in flesh and appearance, and recover again your strength. And as you do not know where your flesh went away and disappeared to, so neither do you know whence it grew, or whence it came again. But you will say, ‘From meats and drinks changed into blood,’ quite

so; but this, too is the work of God, who thus operates, and not in any other.”

Salida, Calif.

THE BEAST AND THE IMAGE OF THE BEAST

Ben F. Fridley

Part 2

In our former article we have shown what made up the beast. We now propose to show what constitutes the image of the beast. To plainly elucidate the subject we feel it necessary to give in this paper what John, the revelator tells us about the image.

(Rev. 13) “And I beheld another beast coming up out of the earth and he had two horns like a lamb and he spake like a dragon. And he exerciseth all the power of the first beast before him and he causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders so he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles he had power to do in the

sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had a wound by the sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all both small and great, rich and poor, free and bond to receive a mark in their right hand or in their forehead. That no man might buy or sell, save he that had the mark or the name of the beast or the number of his name." The 18th verse says his number is 666.

We have taken up considerable space in quoting rather extensively from Revelations. As God's word is what we are trying to uphold we feel justified in so doing and we want plenty of building material to start with. Generally speaking we often say of a child, "Why he is just the image of his father," so the image of the beast will be a likeness of the beast.

By referring to verse 11 of the 13th capter we will

observe this two horned beast will be of a lambl like appearance yet he will speak as a dragon. That is, do as I say or I will devour you or destroy you. Consult the 12th verse and you will readily see he has and uses all the power of the first beast before him.

The image of the beast is the last power under this dispensation to persecute God's last and final true remnant. "And the dragon, the devil, was wroth with the woman and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." (Rev. 12:17.

So you see to be a true follower of Jesus Christ you will have persecution but will be an heir of the kingdom. Call to mind all that will live Godly in Christ Jesus shall suffer persecution. There will be a great wondering after the worldly power to be exercised by the professed church and they will get it. But only for a short time, only one prophetic hour. But receive power as kings one hour with the beast, that will be a severe trial of the living saints faith. "Here is the

patience of the saints: here are they that keep the commandments of God and the faith of Jesus.' (Rev. 14:12.)

Our short life here is beset with trials and temptation and we feel the need of patience and especially will it call for patience in that time. Read carefully Rev. 3:10, "Because thou has kept the word of my patience, I will also keep thee from the hour of temptation that shall come upon all the world to try them that are in it." Notice the words "shall come upon all the world to try them that are in it."

God allows it, although it is evil and the greatest evil ever to come. But God will protect and defend His saints although some may die for their faith and testimony.

There is a possibility of the Lord coming quickly to save His last living remnant of saints, because we read in Psalm 45:5, "God is in the midst of her, she shall not be moved. God shall help her and that right early." "God is our refuge and ever present help in trouble." (Psa. 46:1.) "That will be an hour of tempta-

tion when we can neither buy or sell except we have the mark of the beast." (See Rev. 13:17.)

The beast surely had a deadly wound by the sword, when Napoleon carried the head of the church of Rome in exile after he captured Rome, and yet it lives. "And all the world wondered after the beast." (Rev. 13:3) What will cause the world to wonder after the beast that is to form a world union of church and state.

Advantage of a worldly nature, as a matter of fact all good positions offered to those who approve of the same because of a boycott. "We see the thing in operation today," the mystery of iniquity doth already work only he who now (tastes) until he be taken out of the way. Then shall that wicked one be revealed whom the Lord will destroy with the spirit of His mouth and shall destroy with the brightness of His coming. (Thess. 2:7-8.)

The thing Jesus particularly warned His disciples against was deception, so also did that loving disciple John. He wrote, "Little children let no man deceive you." Again, "Be-

ware of men," Paul. "Many shall come in My name and deceive many," Jesus. "Marvel not, Satan will also be transformed into an angel of light and his ministers of righteousness," Paul.

The promise is to all true believers irrespective of race or color. "In every nation he that feareth God and worketh righteousness is accepted of Him." Instead of being conformed to the world, the beast and his image, let us be conformed to Christ.

We see in a daily paper that in the next war the conscientious objector must go to war or be cast into prison, thus you see the dragon is wroth with the woman and will make war against the remnant of her seed. I hear Jesus say, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "Whatsoever is born of God overcometh the world and this is the victory, even your faith."

Paul, when he came to die could say, "I am now ready to be offered, I have fought a good fight; henceforth there is laid up for me a crown of righteousness and not for me only but for all

that love the coming of the Lord."

We see the evident signs of Christ coming. "Be ye therefore ready, for in such an hour as ye think not the Son of Man cometh." "Thou shalt worship the Lord thy God and Him only shalt thou serve."

NEWS ITEMS

DALLAS CENTER, IOWA

We, the Dallas Center Dunkard Brethren church, met in quarterly council, August 28, 1935. The opening exercises were conducted by our Elder, Bro. Roscoe Royer. Opening song No. 237, and reading of the scripture recorded in I John 4, and prayer. Minutes of the previous meeting were read and accepted.

There was some business brought before the church which was disposed of in a goodly manner.

The time of our District Meeting is drawing near, the date will appear later. We will have a love feast prior to the district meeting.

We gladly invite all to attend and those that are outside of our home congregation are very welcome. Those who are coming to the District meeting, come and enjoy the love feast with us.

Two delegates were elected, Bro. Will Ebersole and Bro. Orville Royer; also two alternates were elected.

The brother and sister who came into our community were given the privilege to take part in our business meeting. As yet they have not received their letter.

Meeting closed by singing No. 451. Closing prayer by Elder J. M. Hawbaker.

On July 2nd, we were very glad to have Bro. and Sister Kesler and family of Poplar Bluff, Mo., stop with us. Bro. Kesler gave us two very good sermons in the evenings of July 2nd and 4th. His discourses were that of the church and Christ the Redeemer of mankind.

In changing locations, Bro. and Sister Newton Jamison and two sons come to this locality from Quinter, Kansas. We were very glad to have them come into our midst.

Those who realize the importance of prayer remember us as a little band in prayer, each Thursday evening.

C. R. Gehr, Cor.

WENATCHEE, WASH.

On September 6th we met for regular council with but little business to attend to. The election of delegates for District conference of the west coast states to be held at Wenatchee, Wash. Elders meeting November 14th, followed by members meeting. Bros. J. W. and D. E. Steele was chosen to represent, with D. B. Steele and E. W. Pratt as alternates.

We hope there will be a goodly number from the other churches to attend.

At present we are having services in the city, trusting some who were desiring to be with us were unable

to do so having no way of transportation.

J. J. Eyer, Cor.

LOWER YORK COUNTY

We, the lower York County congregation met in quarterly council July 29th, 1935 at 7:15 o'clock with our Elder, J. L. Myers conducting the opening devotion singing from No. 147 and scripture reading Gal. 5, and with brief remarks and led us in prayer after which he took charge of the work which was disposed of in a pleasant manner.

Augst 11th we started a series of meetings with Elder A. G. Fahnestock of Brunnerville, Pa., as the evangelist who preached 17 very strong and inspiring sermons which were uplifting and upbuilding, feeling confident that we as brothers and sisters were strengthened and as further results there were four precious souls added to our number and one just prior to these meetings and expect to receive two by letter which shall make a total increase of seven more members. Those four young souls were received by Christian baptism and the one from the Church of The Brethren on his former baptism.

We have had a very interesting meeting. I believe I am safe in saying that 90% of our members at the least attended every service. Though a number of our members have from 15 to 24 miles, attended every service making a total estimation from 250 to 400 miles driving by some of our members to attend these meetings. If the pleasure car would not go the truck was substituted and if car or truck would not go our neighboring brethren would pick us up and take

us along. Thank God for that spirit. We surely enjoyed our meetings.

Chas. H. Ness, Cor.,
R. 1, Dallastown, Pa.

SWALLOW FAALS, MD.

Elder J. A. Miller came into our midst to begin a series of meetings August 9th. Each evening he gave a message from God's word to a well filled house. Although there were none added to our church we feel that such messages as we heard were bread cast upon the water to be gathered some time.

On Friday evening we came together at an early hour for our annual council. At the request of our Elder, D. S. Flohr, who could not be present at that time, Elder J. A. Miller presided. All business was well taken care of. Our delegates to District Meeting are Elder D. S. Flohr and Bro. Charles Sines, alternates Bro. Z. L. Mellott and Bro. Henry Mosser.

Saturday afternoon, August 17th, we came together for our examination services. Prayer by Bro. Henry Mosser; Elder L. B. Flohr spoke of the perfect life of Jesus. Elder J. F. Britton read I Cor. 11 and commented upon it, followed by a season of prayer. In the evening the Lord's tables were surrounded by 56 brethren and sisters, including members from the following congregations: Orion, Ohio; Ridge, W. Va.; Mechanicsburg, Pa.; Broadwater Chapel, Md.; Vienna, Va.; Waynesboro, Pa. and Mountain Dale, Md.

Sunday morning we again met for Sunday School, opened by Supt. Bro. Lester Sines. Elder L. B. Flohr gave a talk on the lesson to the

children as well as the older ones. Followed by preaching, opening prayer Elder D. S. Flohr; further services were conducted by the brethren in turn as follows: Bro. H. J. Surbey, North Canton, Ohio; Bro. Charles Obrien, Antioch, W. Va.; Bro. Jonas Broadwater, Barton, Md.; Elder L. B. Flohr, Vienna, Va.; Elder J. F. Britton, Vienna, Va.; Elder J. A. Miller, Mechanicsburg, Pa.; Elder D. S. Flohr, Shady Grove, Pa.; Bro. Z. L. Mellott, Oakland, Md. Closing prayer by Elder J. A. Miller.

These were meetings never to be forgotten, words cannot express what it meant to the Swallow Falls congregation to have the brethren and sisters from so many congregations with us, it is both encouraging and uplifting. We knew no better way to express our feelings at this parting hour than to sing No. 533 in the Brethren Hymnal, and we hope the visiting brethren and sisters will remember us at the throne of grace, and that we will again have the pleasure to have them all with us from time to time.

Martha G. Folk,
Fort Hill, Pa.

LOWER YORK COUNTY, PA.

We, the Lower York County congregation, held our spring love feast May 26th with a large attendance of neighbors and friends, brethren and sisters from our own and adjoining congregations which we were very glad for and were also very glad for our visiting ministers, who were Elders Harry Smith, A. G. Fahnestock, Henry Demuth and Thos. Ecker and Brethren Ray Shank, Bernie Shriner and Benj. Lebo.

Elder Fahnestock opened the

meeting at 10 a. m. with singing No. 210 and then read I Cor. 15, and led in prayer. Bro. Ray Shank preached the first sermon on "For to me to live is Christ and to die is gain." (Phil. 1:3-30. Bro. Shriner followed. Closing song No. 734. Closing prayer by Bro. Harry Smith.

Afternoon service began at 1:45 p. m. with song service, and at 2 p. m. Bro. Demuth conducted opening devotion, reading 1st Psalm and led in prayer. Bro. Lebo preached the first sermon, basing his remarks on St John 15:5; followed by Bro. Smith, basing his remarks on Romans 8:29.

The examination service followed. Bro. Demuth read I Cor. 11 and made a few remarks. Elder Fahnestock spoke first on examination and Elder T. C. Ecker followed.

In the evening Elder Harry Demuth officiated. Bro. Shank led in Prayer; Bro. Ecker read St. John 13. Bro. Fahnestock read St. John 19; Bro. Rice spoke on the ordinances and about 125 brethren and sisters surround the Lord's tables and communed.

If the Lord willing we shall again have our fall love feast the first Sunday in November, (Nov. 3, 1935) and would again extend a hearty invitation to all who can come and enjoy the day with us for one of these meetings shall be the last one for each and every one of us sooner or later, so may God bless us all, is our prayer.

Charles H. Ness, Cor.,
R. 1, Dallastown, Pa.

MOUNTAIN VIEW, COLO.

September 12, 1935, the Mountain View Dunkard Brethren church met in quarterly council at Bro. Henry

Rowe's home. Ten members were present. Very little business came before the council. We decided to have the regular church visit made, and then call a special council.

We earnestly ask an interest in the prayers of all our dear brethren and sisters that we may prosper in the Lord's work.

I will give an outline of the small congregation we represent here: We have 16 members and 9 families are represented. We have one Elder and minister, three deacons and 12 laymembers. The greater part of our members have no way of getting out to church or Sunday School, and many are too feeble to go to public service.

We are praying that some young minister with a family might come into our good farming country and work in our church interest.

D. M. Click, Cor.

GOSHEN, IND.

We held our regular quarterly council September 21st with Bro. A. J. Yontz presided in the absence of our Elder Bro. J. P. Robbins.

After hymns were sung, Bro. Yontz read Rom. 8:1-14; prayer by Bro. J. W. Priser. Not much business came before this meeting. Our annual visit was reported which was encouraging.

Our revival services will begin October 6th with Bro. Pete Lorenz as our speaker. Love feast November 19th.

Through an error our last council meeting, July 20th, was not reported. Our Elder Bro. J. P. Robbins with Bro. D. P. Koch and Bro. Abram Miller were with us. This

council was called for the purpose of advancing Bro. A. J. Yontz to the eldership. Installation services being conducted by Bros. Koch and Miller.

Our harvest meeting date was set for September 15th. This service was last Sunday, and was well attended, conducted by the home ministers. Bro. Joseph Miller gave the harvest sermon in the morning with Bro. Calvin Pletcher and Bro. Yontz, who gave the missionary sermon in the afternoon.

The offering amounted to \$23.19.

We were glad to have our co-laborer, Bro. Peter Huffman of Elkhart with us also, who had sufficiently recovered from an operation that he could spend the day with us, and trust he may soon be able to preach for us again, even thought at this writing he is not quite so well.

Pray for the work at this place.

Monitor Cor.

OBITUARY

Death has again visited our ranks taking from our number our beloved and aged sister, Louisa C. Hartman, who died Wednesday, September 11th at her home 1321 West Hubbard Ave., having been in an unconscious condition since being stricken with apoplexy while at the dinner table last Sunday.

She was born December 29, 1849. Age 85 years, 9 months and 11 days.

She was married to Adam Hartman July 21, 1867. Mr. Hartman died at Tippecanoe, Ind., February 24, 1891. There are also two children dead, Louis and William.

She was born on a farm one mile west of Foreaker, the daughter of

Mr. and Mrs. John J. Miller. When she was 15 years old the family moved to near New Paris. She came to Elkhart from Missouri with her son, Levi M. Hartman in 1927.

Surviving are the following children: Levi and Moses at te Elkhart home, Jacob, Jesse and Emanuel V. Hartman and Mrs. Elizabeth VanGundy, all of Hammon; Mrs. Francis Timmons of Temperance, Mich., Amza Hartman of Boise City, Okla., and John A. Hartman of Arkindo, Ark.

There are many grandchildren and great grandchildren, a brother, Louis Miller of Goshen and a sister, Mrs. Sarah Hartman of Kewanee, Ind.

Mrs. Hartman was a member of the Dunkard Brethren church. She was loved by all who knew her and in her kindness would get up at any time of the night to minister to others. She leaves a host of friends who will miss her.

Funeral services conducted by Bro. A. J. Yontz, assisted by Bro. Calvin Pletcher, from Rev. 14:13, at the Walnut Church of The Brethren near Tippecanoe, Ind. Interment in the adjoining cemetery.

NOTICE

The Orion Dunkard Brethren congregation will hold their fall love feast October 19th. A cordial invitation is extended. Come and help us have a spiritual meeting.

Lowell E. Kreiner.

NOTICE

Love feast at the Goshen, Ind., congregation, November 9th, 1935, beginning at 2 o'clock p. m.

Our series of meetings conducted by Bro. Peter Lorenz will begin October 6th, 1935.

Welcome. Come worship with us.

RESPECT OF PERSONS

Josie Kintner

If we have respect more for one person than another we show partiality and this is contrary to the word, for God commanded that the judges should pronounce judgment without respect of persons. God is impartial and Christians should be the same. (Lev. 19:15.)

In I Samuel 16:7 God directed Samuel in anointing or choosing a king. "But the Lord said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

In the second chapter of James in verse 2, 3 and 4 we find what James has to say about this subject.

All were created in His own likeness, all are the same to Him, one is not respected above another; the beggar on the highway is just as precious in God's

sight as the king upon the throne. We are so guilty of looking at the outward appearance and not on the hidden man of the heart.

These carnal natures of ours are always trying to be uppermost in our lives; this is where one of this life's real struggles comes to us. We are so apt to honor the well to do class of people before we will even notice a poor man or a stranger. Maybe the stranger will go away unspoken to or unwelcomed while we are talking to our friends. He may never return while if he had been given the welcoming handshake he might have become a true follower of Christ.

(James 2:5) Harken my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him? Our Savior was a poor man, he had no place to lay His head, but He so faithfully did His Father's will and received His reward, He was rich in faith although very poor in this world's goods.

James 2:8-9 tells us: "If ye fulfill the royal law according to the scripture,

thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

(James 2:10) "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

We may keep the whole law, obey all the commands, observe all the ordinances, and do all these willingly, and yet if we are a respecter of persons we offend in one point, therefore we are guilty of all. We should all watch ourselves very, very closely and pray that God will direct us so that we may all have a closer walk with Him.

(I Tim. 5:21) "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality."

Greentown, Ind.

ANTI-CHRIST

John Sleppy

Deceitfulness is the prime factor for the anti-Christ, and is the spirit of Satan.

As Jesus sat upon the Mount of Olives, Peter, James and John and Andrew asked Jesus privately saying, "Tell us what shall be the sign of Thy coming and of the end of the world?" Jesus answered and said unto them, "Take heed that no man deceive you, for many shall come in My name saying, I am Christ. Then if any man shall say unto you, lo here is Christ or there, believe it not."

Jesus here foretold His disciples of false churches that would deceive the people, having false deceitful preachers which is anti-Christ. Yes, some of these antichrist preachers come to the people in sheep's clothing, to deceive the people and some will say that Jesus is in the secret chamber (or secret lodge) believe it not. (Matt. 24:26)

The Apostle Paul warns the church in II Cor. 11:13, for such are false apostles, deceitful workers transforming themselves into the apostles of Christ in order to slip anti-Christ into the church.

John, first Epistle 4:1-2, advises the brethren, "Behold, believe not ever spirit, but try the spirits whether

they be of God. Every so-called Christian persuasion and organization that will try to set aside the commandments, precepts and ordinances of Jesus Christ is against Christ and is the spirit of the anti-Christ and are traveling towards the bottomless pit for their destruction.

Ludlow Falls, Ohio.

THE BIBLE

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the travelers map, the pilgrims staff, the pilots compass, the soldiers sword, and the Christians charter.

Here paradise is restored, heaven opened, and the gates of hell disclose. Christ is its grand object, our good its design, and the glory of God its end. It should fill the memory, rule the heart,

and guide the feet.

Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure.

It is given you in life, will be opened in the judgement, and be remembered forever.

It involves the highest responsibility, will reward the greatest labor, and will condemn all who trifle with its sacred contents.

Author Unknown.

FOOD FOR THOUGHT

L. A. Shumake

Our grief is turned to joy
when we find Christ.

Life is empty when not
spent in God's service.

Those who work not for
Christ, work against him.

Man cannot merit life,
so God gives it.

Vice is cowardly when
rulers do their duty.

When a man's ways please the
Lord, He maketh even his enemies
to be at peace with him.—Prov.
16:7.

"I owe the Lord a morning song
Of gratitude and praise,
For the kind mercy He has shown
For lengthening out my days."

ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Moses Exhorts Israel to Faithful Obedience. Deut. 6:1-25.
- Oct. 13—The Danger of Prosperity. Deut. 8:1-20.
- Oct. 20—The Death of Moses. Deut. 34:1-12.
- Oct. 27—God's Instructions to Joshua. Josh. 1:1-9.
- Nov. 3—Rahab and the Spies. Josh. 2.
- Nov. 10—Crossing the Jordan. Josh. 3:1-17.
- Nov. 17—The Fall of Jericho. Josh. 6:1-27.
- Nov. 24—The Sin of Achan. Josh. 7:1-26.
- Dec. 1—The Farwell Address and Death of Joshua. Josh. 24:1-30.
- Dec. 8—The Call of Gideon. Judges 6:1-24.
- Dec. 15—Gideon and His Three Hundred. Judges 7:1-25.
- Dec. 22—The Birth and Early Childhood of Jesus. Matt. 1:18 to 2:23.
- Dec. 29—Ruth and Naomi. Ruth 1:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Sad and Happy Days of Job. Job 1:13-22 and Job 52:10-17.
- Oct. 13—David's Shepherd Psalm. Psalms 23:1-6.
- Oct. 20—David's Psalm of Praise. Psalms 100:1-5.
- Oct. 27—Jeremiah in the Dungeon. Jer. 38:1-13.
- Nov. 3—God's Children Carried From Home and Their City Destroyed. Jer. 52:4-16.
- Nov. 10—Daniel and His Three Friends at the King's

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Table. Dan. 1:3-21.

- Nov. 17—God Helps Daniel to Interpret the King's Dream. Dan. 2:31-49.
- Nov. 24—Daniel's Friends in the Fiery Furnace. Dan. 3:12-30.
- Dec. 1—King Belshazzar's Wicked Feast. Dan. 5:1-9.
- Dec. 8—Daniel in the Lion's Den. Dan. 6:10-28.
- Dec. 15—Jonah Cast into the Sea. Jonah 1:1-17.
- Dec. 22—Wise Men Bring Gifts to the Baby Jesus. Matt. 2:1-11.
- Dec. 29—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XIII

November 1, 1935

No. 21

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE FOLLY OF PRIDE

In view of what the scriptures teach regarding pride, how foolish it is to allow the evil one to overcome us in this matter. Jesus at one time declared, "Whosoever shall exhalt himself shall be abased." From this we can see that for any selfish exaltation we are guilty of we shall have to suffer for by being humiliated or disgraced, and there is no respect of persons with God.

It is evident to all who give the matter serious consideration that we are created beings and that there is a power greater than we are, a God that made the world and all things therein and upholds it with his unlimited power; who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath de-

termined the times before appointed, and the bounds of their habitation," and "in Him we live, and move, and have our being." (Acts 17.)

There was a time in the past that this God winked at or tolerated the folly and ignorance of men but He "now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised him from the dead." (Acts 17.) We must all admit that we are under the power of this great God of the universe and the things that He has appointed will come to pass. Since this God has given us life and all these good things to enjoy it is only reasonable that He would expect us to

recognize Him as our superior and respect His rules and laws to govern us in this life for our good and His glory.

These laws of God were revealed to us through our Lord Jesus Christ who gave us an example of humility and service in life in this world. When we take our own theories or rules for life or those of our fellowmen in preference to those divinely revealed laws we exalt ourselves above our Maker and God, and for this we shall have to suffer disgracefully.

Men have to suffer for pride even in this life. One can easily see the effect of this sin upon the physical body of those who follow the styles, fashions and fads of the world. In such things we must suffer a part of the consequences in the flesh.

Pride isolates us from others to whom we could otherwise be a blessing. It is impossible for one to have that close fellowship and association with his fellowmen which is so much needed, if he considers others his inferiors.

Pride leads to extravagance of all kinds. It is astounding to read of the

great sums of money spent annually for so-called beauty preparations alone. This is simply a child of pride. If this money was used to care for the poor and needy there would none be lacking the necessities of life.

Pride robs us of fellowship with God in this life and hope of everlasting life in the world to come. Jesus at one time said, "If a man love me, He will keep my words: and my father will love him, and we will come unto him, and make our abode with him." (John 14:23.) It can easily be seen from this that fellowship with God is impossible without love and humble service to him. This cannot be the case with anyone when the evil one is enthroned in his heart and life. The promise of everlasting life is to those who believe on and accept the Lord and Savior Jesus Christ and His plan of salvation. Pride prevents men from exercising this necessary faith and obedience.

After all, what good do people get out of being proud anyhow? Only a little selfish gratification, and for this all shall pay dearly. This is definitely

set forth many places in the scriptures. Our God has "appointed a day, in the which He will judge the world" and then men shall be brought low and disgracefully doomed to that awful pit of destruction. How foolish for intelligent beings such as we to trifle with God.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 15

We would infer that there was some singing done in the services of the church during the time of the apostles. Paul says, that he sang with the spirit and understanding. We are of the opinion that the Christian services in the time of the apostles, and their successors, did not differ very much from that of the synagogue service.

It seems, from what we learn from the New Testament, and history, that about the first or opening service in the synagogue was chanting, or singing a psalm, and then a prayer. Afterward was the reading of the law of Moses, also the

prophets. The leader or governor, would give the invitation, if some one had something to say to the people, he could speak. By this means, gave the apostles opportunity to preach Christ crucified, and resurrection from the dead. There was no instrumental music in the synagogue worship.

The singing was of the homophonic meter or style, that is, all notes were of the same pitch; there were no raising and lowering of the voice. The first singing in the congregations of the Christian church was congregational singing. But as time went on and innovations came into the church, the singing was assigned to a choir, which was trained for that purpose. Instrumental music first came into the church about 600 A. D. It is said about this time, "the churches received Latin singing with organs, from Pope Vitalian.

All the early writers of the first four hundred years of the Christian era spoke against instrumental music to be used in their services.

Justin Martyr who wrote about 150 A. D. says, "Plain singing is not childish, but

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only the singing with lifeless organs, with dancing and with cymbals. Whence the use of such instruments and other things fit for children are laid aside, and plain singing only retained."

Clement of Alexandria, Egypt, wrote about 190 A. D. He says: "We (Christians) make use only of one organ or instrument, even the peaceful Word, with which we honor God; no longer with the old psaltery, trumpet, drum, cymbal or pipe."

Cyprian, who wrote about 240 A. D. says: "Such organs or instruments were then permitted, (under the

law) for this cause, even for the sake of their weakness, to stir up their minds to perform their external worship with some delight."

John Chrysostom, who wrote about 390 A. D. was considered the ablest writer of his time. His writings cover almost all subjects of the Christian religion, on the instruments of music, he says: "It was permitted to the Jews, as sacrifices was, for the heaviness and grossness of their souls. God condescended to their weakness, because they were lately drawn off from idols. But now instead of instruments, we may use our bodies, to praise Him withal. Again let no man deceive you, these instruments appertain not to Christians; these are alien to the Christian church. All these things do the nations of the world seek after."

All historians, both ancient and modern, tell us that instrumental music was not used in the early church. One of their reasons was that "the organ was a means of enjoyment by the heathens in general."

The first use of the organ among Christians was about 300 A. D. Then it was only

used before singing classes, to fix the correct tone. Perhaps the first large organ that was used by any Christian church was under the rule of Charlemagne in the Cathedral of Aix-la-Chapelle, about 800 A. D.

About 1800 A. D. Adam Clark, speaking of the use of instrumental music says, "Is it ever found that these churches and Christian societies which have had and use instruments of music in divine worship, are more holy, or as holy, as those societies which do not use them? And is it always found that the ministers who recommend their use in the worship of God, are the most spiritual men, and the most useful preachers? Can mere sounds no matter how melodious, where no word or sentiment is or can be uttered, be considered as giving praise to God? Can God be pleased by sounds which are emitted by no sentient being, and have in themselves no meaning? If these question can not be answered in the affirmative, then is not the introduction of such instruments into the worship of God anti-Christian? And should not all who wish well

to the establishment of pure and undefiled religion, lift up their hand, their influence, and their voice against them."

WHERE ART THOU?

Ida M. Helm

Where art thou? This question came to Adam from God. Adam had forfeited his high estate and hid himself among the trees of the garden. The slime of the serpent and the marks of sin were clinging to him and he feared to meet God. "I'm naked," was his plaintive cry. Alas his beautiful robe of righteousness that robed his body in a halo of glory was gone, he no longer bore the image of God in innocence and purity. He was conscience smitten and naked to the afflictions and adversities and stings of the evil one whose voice he heeded instead of the voice of God. He was driven from Eden subject to sin, decay and death.

The story of Absalom teaches us that the way of the transgressor is hard. Absalom thought he could in an underhand way have

himself crowned king. No crime was too degrading to stop him in his efforts to overthrow the throne of his father, the king of Israel, and set up a throne for himself. In the midst of his treachery the cry came from the lips of his almost heart-broken father, "Is the young man safe? Where is my son Absalom? Absalom, hanging, dangling from the branches of a tree by his beautiful long hair of which he was so vain, proclaims that sin so attractive at first, at last biteth like a serpent and stingeth like an adder. Joab took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak." (II Samuel 18:14.) His life ended in ruin. There is no loss like the loss of a soul! "They that sow the wind shall reap the whirlwind."

When we first met King Saul he was a goodly young man. He was humble and willing to love and obediently serve God and love his fellowman. But there came a time when he turned from God and forsook His commands. When he separated himself from

God an evil spirit took the place of the Spirit of God in his heart. Saul wanted to go his own way and God left him to work out the results of an evil heart and a life guided by selfishness and sin, away from God, the only one who can control and direct us and lead us from victory to victory over sin and the evil one.

The enemies of Israel were many and they were on the alert, but King Saul left the task of overcoming them and spent his time hunting for David, the man God chose for the next king. Envy, passion, revenge sapped the life of this ungodly man. His kingdom tottered through neglect and sin. His army became discouraged and when his last great battle arrayed itself for the fight and the people looked for the king he was away consulting a witch instead of counselling from God and preparing for his work. Saul perished miserably, a suicide. No one can tell what the end will be when he first forsakes the counsel of God and starts to follow his own inclination.

We have a mighty foe, Satan; he is deceitful, cun-

ning, treacherous, malicious, ever seeking to bring trouble and sorrow on God's children. Obedience to God in all things and trust in His power is our only hope.

R. 2, Ashland, Ohio.

RELIGION WITHOUT CHRIST!

The world today is full of religion, professed by those who really do not know the Lord Jesus Christ as their Savior.

Some one has said, and we fear the remark is a true one, that "Religion is the devil's instrument to blind men's eyes." Wherever you go you will meet men and women belonging to this or that system of religion who know nothing either of the sinfulness of their own hearts in the presence of a holy God, or of God's way of salvation for the lost, through His Son Jesus Christ our Lord. When a great general told his Emperor that he was a lost sinner, the Emperor thought him crazy, and exclaimed, "Me! Why I am the head of the church!"

Recently in the hills of southwestern Pennsylvania an Episcopalian rector was

found, who was doing simple gospel work in a scattered farming community, seemingly with some results. In the course of conversation he said, "For many years I was the rector of a fashionable Episcopalian church in New Jersey. I was quite a successful preacher as they go, but I myself was unsaved. Many young people came into the church, but they were the children of those who were members, and simply followed along in the footsteps of their fathers and mothers. They were not saved. They only joined the church as the proper thing for one of the family to do. Then I suddenly woke up to the fact that I was myself unsaved. Now I am preaching as simple a gospel as I know how." Perhaps one who reads these lines may be a "church member" or even a rector of a fashionable congregation, and yet himself be unsaved, for there must be individual dealing of the soul with God in order to be saved. Nicodemus came to the Lord Jesus and said "We know Thou art a teacher come from God," Jesus answered him and said, "Verily, verily, I say

unto thee, ye must be born again."

Reader, are you born again? Have you ever seen yourself a lost sinner before God, on your way to eternal perdition, and fled to the shelter of the precious blood of Christ for salvation?

Nicodemus was a Pharisee; orthodox, and a teacher of religion, but he needed to be born again. Isaiah was a prophet who denounced sinners and pronounced woe upon those who broke God's holy law; but when he looked upon the Lord he said, "Woe is me." Job was a righteous man, none like him in all the earth, but when he saw himself in God's presence he cried, "I am vile, I abhor myself and repent in dust and ashes."

You may be nominally a Christian, but have you ever seen yourself a vile sinner in the presence of God, lost unless a holy substitute can be found who will die for you? Or is yours a religion without Christ?

Christ Jesus come into the world to save sinners. If "Sinner" is your title, there is a Savior for you; a Savior whose precious blood is sufficient for the chiefest of

sinners. If you are simply religious you may be very respectable in the eyes of your fellowmen, but yet going straight in the way to hell, and unless your eyes are opened before you die you will make up in eternal perdition. May God save you from a "Religion without Christ," that you may find your only refuge and hope in Him who came not to call the righteous, but sinners to repentance.

"Thus saith the Lord, not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." (Matt. 7:21-23.)

Selected, L. A. Shumake.

The fervor of youth never appears more beautiful than when it bends toward the Sun of Righteousness.

Impure speech never comes from a fine heart.

LITTLE CHILDREN

J. J. Eyer

Dear little children if you want to know how to please Jesus ask your parents to read the Bible to you about God and Jesus when He came from heaven to teach us what was right so we could live with Him when He comes again.

Yes, Jesus loved the little ones when He was here before, for He took them in His arms and blessed them and listen what He said to the ones who did not want to be bothered, Jesus said: "Suffer (let) the little children to come to Me for of such is the kingdom of heaven." Yes Jesus was doing good deeds when He was a little boy—for He said to His mother when He was only twelve years old, "Wist you not (didn't you know) I must be about My Father's (God's) business?"

Listen little girl when mother is getting supper just try and help her by setting the table and see if she will not call you her dear little lady; or little boy if you will go and get some kindling to start the fire to cook with see how mother

will be pleased and say you are her nice little man.

If you will always do good deeds Jesus will love you and if you love Him you will try to please Him by being kind to each other and your parents so you will not need to be scolded.

Wenatchee, Wash.

ARE WE STEWARDS
FOR CHRIST?

Earle Steele

First the question arises, what is a steward? A steward is one who helps another, a helper. This then should answer the question whether or not we are stewards for Christ. Jesus says we cannot serve Him and Mammon. He wants all of our services. He needs all our time. When we look around the community we live in we can readily see that Christ truly needs our every spare moment, for there is much missionary work to be done right here at home. But he wants us to first be in a condition to teach others. We must not only know what he wants us to do but we must do it before we can expect others to do it. If we do not have

enough faith in what we are teaching, surely we cannot expect those who are not Christians to do them. We call ourselves Christians, are we? Do we know what a Christian is? A Christian is one who is Christ like. Are we like Christ? Are we meek, lowly, humble, do we consider our neighbor before ourselves, or do we spend so much time thinking of ourselves, we forget our neighbors? Are we ashamed to be the example He would have us be?

Are we letting our lights so shine before men that they may see our good works and glorify our Father who is in heaven? Are we using the right armor for Christ's work? Let us stop and consider a moment. If we enlist in the United States army (as we did the army of Christ) they (the officers) would bring us a uniform to put on while we were in the services of the army. The same in the navy. If we were members of an orchestra or band we would have to wear their uniform. Even, if we notice, we can see clerks in grocery stores throughout the states wearing frocks that only their stores wear. They are not

ashamed enough of all these uniforms to quit working for them or being their stewards.

Then should we be ashamed to wear our Master's uniform that men may know we work for the Father in heaven; and the wages we receive are greater than all the money in the world? No we should not. But we should not run around telling everyone to look us over because we have on a uniform. That would not be like Christ either.

Some people say we (the Dunkards) put too much stress on clothes. Perhaps we do stress the order, but I think that is one place we are weak. When we were going to school and we were weak in reading and good in history, the teacher didn't ask us to study our history more but put more time in reading. The same is true in the church, and remember we call ourselves stewards (or should be) for Christ, so let us be.

Brethren let us all put on the Lord Jesus and make no provision for the flesh to fulfill the lusts thereof.

Wenatchee, Wash.

A MESSAGE FOR THE HOME

Grace Hiatt

When the Lord talks to us in the still hours of the night like Eli, we should say, "Speak Lord for Thy servant heareth." To hear should mean to do, so I'm passing it on hoping it will accomplish some good in His name.

To you who are trying to keep in touch with Bible teaching on the line of modest apparel this may not mean so much, and yet the enemy is trying all the while to plant seeds of discord and even disobedience on the part of children. Being isolated from the church I see people professing Godliness but following every fashion that is decreed by the world. Not stopping to think they originate in the house of ill fame. The Bible says His people are separate from the world, peculiar, zealous of good works.

The first Sunday in September I was in a tent meeting and saw a mother and little daughter who had on plenty of clothes to cover their bodies.

A word to the children whose parents are trying to bring them up as the Bible says in the admonition of the Lord. Don't think your parent's are too strict when you are not allowed to do as the world does, even before you give your heart to the Lord, do as they bid you in regard to dress, you will be an example to others as you go to school or wherever you are and it will be much easier for you when you come into the church as you "won't have to give up these things if you never do them."

I heard of a small girl whose parents profess Godliness who was asked to take part in a school play last Christmas. They gave their consent, never thinking any bad influence could come from it. When this girl came on the platform she, with her classmates had their warm clothes removed, paper dresses put on, stockings rolled. Needless to say those parents would not again give their consent for their child to take part in a like performance.

Then it's so necessary we keep our hearts pure and clean too, for man looks on the outward appearance but

God looks on the heart and again out of the abundance of the heart the mouth speaketh. The world don't read the Bible, but our lives.

I trust we will think of those beautiful lines, "I want my life to tell for Jesus that every where I go men may His goodness know." By their fruits Christians are known.

Exeter, Mo.

JOYS

Josie Kintner

Joy is a delight of the mind arising from the assured possession of a future good. The greatest message of joy this world ever received was that which the angels brought to the shepherds in the field. (Luke 2:10-11) "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."

This message brought so much joy and gladness to the shepherds that they started at once to find this thing which had come to

pass and had been made known to them by the Lord. They did not tarry but made haste and found Mary and Joseph and the babe lying in a manger.

(Luke 2:17) "And when they had seen it, they made known abroad the saying which was told them concerning this child."

There is a moral joy which arises from the performance of any good actions, this kind of joy is peace or serenity of conscience. We have many opportunities every day to do little deeds of kindness that will bring us much joy and happiness.

Then there is a spiritual joy, (Gal. 5:22-23) "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such things there is no law."

The promise of joy: (Phil. 1:25) "And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."

The happiness of the future state: (Psalms 16:9-11) "Therefore my heart is glad and my glory rejoiceth; my flesh also shall

rest in hope. Thou wilt shew me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."

The spiritual joy is permanent: (John 16:22) "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Joy unspeakable: (I Pet. 1:8) "Whom having not seen ye love: in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

We should count it all joy when we fall into divers temptations (James 1:2), if we feel we are not strong enough to withstand the trials that come to us we must pray to our Heavenly Father, the giver of all good and he will give us an abundance of strength.

The Lord has given us talents that we should improve to the very best of our ability so that when this life is over He can say to us, "Well done thou good and faithful servant; enter thou into the joy of thy Lord."

Where all is joy and peace and where sorrows can never come. There will

be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever. (Rev. 22:5.) They that sow in tears shall reap in joy. (Psalms 126:5.)

Oh, that will be joyful to meet to part no more, on Canaan's happy shore and sing the everlasting song with those who have gone before.

Greentown, Ind.

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NEWS ITEMS

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PERU, IND.

The Midway church held our love feast August 24th. Sermon at 2 o'clock. The good Brethren ministers from Plevna, Ind., came and assisted the entire time. Bro. Lorenz came back and preached on Sunday. Some of the good folks from Goshen came down on Sunday. Over fifty communed.

We appreciate much those that came to help us.

Our council was September 16th, at which time Bro. Paul Myers was called to the office of deacon and installed by Bro. Lorenz and Bro. Koonen of the Plevna church.

Sister Klepinger was out to church last Sunday, the first time for months.

May God's blessing rest upon the efforts of His people in doing His will. Martha Barnhart, Cor.

QUINTER, KANS.

Our last report was in early spring. Through the summer, we have been fortunate to have several of the brethren stop with us. Eld. Josep Root and Eld. Moss were with us and gave us some splendid messages on their way to Annual Meeting, and Eld. Root stopped with us again on his return.

Eld. B. E. Kesler was also with us over Sunday, when on his trip west coming from Annual Meeting. Bro. Wm. Root has been with us several times this summer. We appreciate each one's coming, and the help they have given us.

We met in council September 27. We decided to have our love feast on November 2nd. We insist that all who possibly can, come and be with us at this meeting, and especially the ministering brethren.

Sister O. T. Jamison.

Quinter, Kans.

PLAIN VIEW

September 5th our congregation met in regular council in connection with the council preparatory to our love feast. Bro. Kreider (our elder) was present and moderated the meeting. We changed our quarterly council day from the first Thursday of the month to the third Thursday of the month.

Bro. A. G. Fahnestock began a two weeks series of meetings September 5th. One dear young Sister stood for Christ the last night of the meeting and was baptized the following Wednesday afternoon as a result of the meeting. "One soul is worth more than the whole world." We feel it was worth

while for the effort put forth, there was a good interest and we hope to see more results from this meeting. Also on Wednesday forenoon one dear brother was received into fellowship, coming from the Church of The Brethren, making our number twenty-four.

Our love feast was held September 28th, which was well attended and enjoyed by all present. Fifty-eight surrounded the tables. May God add His blessings to all these services.

Liretta Brower, Cor.

NEFFSVILLE, PA.

The Northern Lancaster County Dunkard Brethren love feast will be held October 20th, starting at 10 p. m. We also decided to start a series of meetings November 16th, conducted by Eld. J. L. Myers from Logansville, Pa. We extend a hearty invitation to all to be present at all of these meetings.

We are few in numbers at this place, but we are thankful that we can go on serving our Master in the faith of the gospel.

Susanna B. Johns.

NORTH LIBERTY, IND.

The Fairview congregation of the Dunkard Brethren held a week's meeting just before our communion beginning August 4th, conducted by Elder D. B. Steele, of Wenatchee, Wash.

On Thursday evening before our communion we met in a special council. The third chapter of Galatians was read by our Elder, Bro. D. W. Hostetler and Elder D. B. Steele led us in prayer, after which

the deacons gave a very favorable report of the annual visit.

On Saturday at 2 p. m. prior to our communion we met after services at the water side where three young people were baptized and two were received by fellowship.

Thirty communicants surrounded the Lord's table, although few in number we had a very pleasant communion together. Elder D. B. Steele officiated.

On Sunday morning we met at 7:30 for morning worship at the church after which breakfast was served. Sunday School at 9:30 after which Elder Andrew Yontz of Goshen brought us the message.

On Sunday evening Bro. Steele gave us a farewell sermon.

The Fairview church appreciated it very much to have Bro. and Sister Steele with us at our services. Bro. Steele gave us some good sound sermons while he was with us.

Bro. and Sister Steele left South Bend on August 22nd for North Dakota where they expect to visit their brother and family for a few days, they they will journey on to their home where they expect to meet their loved ones again.

Our Elder Bro. D. W. Hostetler was with us on Sunday, September 1st and gave us a splendid message.

M. S. Morris,
North Liberty, Ind.

ENGLEWOOD, OHIO

We met in council at this place on October 17th. At this time our regular quarterly work was taken care of and preparations for our coming love feast were made. The

deacon brethren reported a pleasant visit, found the membership in peace and unity and everything in good working order.

The work is moving along nicely at this place and we hope to accomplish more for the Master in the future than we have in the past. May we all strive together for greater service in the vinyard of the Lord.

A. J. Brumbaugh, Clerk.

NOTICE

Our files are now running low in material for the Monitor. This is just a little hint for our contributors to get busy again. This season of the year there are days when most of us have a little more leasure than during the growing and harvesting season. Spend some of this time writing articles for the Monitor. It will do you good and the rest of us as well. This is one way of working for the Master.

There are a number of subscriptions that have expired recently that have not as yet been renewed. We need your continual support in this line too. If you are delinquent we urge you to send in your renewal as soon as possible. Our bills come regularly and naturally we like to see funds coming in to take care of the work and move it along.

The Monitor is not going into as many homes as we would like to see and we believe our subscription list can be increased materially if we all work to that end. If you like the Monitor, tell your friends about it and give them a few copies

to read. We have extra copies of the various issues on hand right along so if you send us names we will be glad to mail them out to interested parties.

We appreciate very much the letters of encouragement that come in from time to time. This seems to lighten our burden and we thank you for it. We need your prayers and help continually. May we all work mightily that the saving gospel may be carried out to those who so much need it in these days of unrest and dissatisfaction.

We are glad to have suggestions which you feel would be helpful to the work at all times. The Monitor is your paper and it carries the messages that you give it.

—Editor

NOTICE

The West Fulton Dunkard Brethren are looking forward to November 17th when Bro. Lebo of Carlisle, Pa., will commence a two weeks' revival meeting at this place.

Pray for the success of these meetings.

Orpha Beck.
Wauseon, Ohio.

NOTICE

We, the Bethel congregation decided to hold our love feast meeting November 10th, beginning at 10 a. m. in the morning, an all day meeting. A hearty welcome is extended to all to come and enjoy these services with us, especially the ministering brethren.

Laura Ebling.

OBITUARY

Bro. John Wissinger was the son of Isaac and Mary (Stroop) Wissinger. He was born in Miami county, Ind., May 7, 1858 and died September 12, 1935, aged 77 years, 4 months and 5 days.

He grew to manhood in Miami county and was married to Sophia Tillett December 23, 1879. To this union seven children were born, four girls and three sons: Charles Wissinger of Logansport, Ind., Earl Wissinger, address unknown; Floyd Wissinger of Peru, Ind.; Mrs. Susie Hostetler, deceased; Mrs. Minnie Lindemuth, deceased; Mrs. Bessie Harderod, at home; Mrs. Sylvia Jones at home.

He leaves to mourn, his children and three brothers, William Wissinger of Onward, Ind., and Jacob Wissinger of Peru, Ind., Joseph Wissinger of Peru, Ind.; one step-brother, Chris Weaver of Onward, Ind., and five sisters, Mrs. Elizabeth Cripe and Mrs. Anna Shepler of Peru, Ind. Mrs. Sarah Metzgar, deceased; Mrs. John Leeper of Bourbon, Ind., Mrs. Lavina Reed of Onward, Ind., and fourteen grandchildren and eight great grandchildren. and a host of friends.

He united with the Dunkard church September 29, 1881 to which he lived a consistent life till death. He was a good farmer and a splendid citizen, his council and advice was sought by many.

Funeral from the M. E. church in Onward, by Elder Sherman Kendall, from Numbers 23:10. His body was laid to rest in the Deer Creek cemetery beside his wife.

D. W. Hostetler.

A PSALM OF LIFE

Tell me not, in mournful numbers,
 "Life is but an empty dream!"
 For the soul is dead that slumbers,
 And things are not what they
 seem.

Life is real! Life is earnest!
 And the grave is not its goal,
 "Dust thou are, to dust returnest,"
 Was not spoken of the soul.

Not enjoyment, and not sorrow
 Is our destined end or way,
 But to act that each tomorrow
 Finds us further than today.

Art is long, and time is fleeting,
 And our hearts, though stout and
 brave,
 Still, like muffled drums, are beating
 Funeral marches to the grave.

In the world's broad field of battle,
 In the bivouac of life,
 Be not like dumb driven cattle!
 Be a hero in the strife!

Trust no future, howe'er pleasant!
 Let the dead past bury its dead!
 Act—act in the living present!
 Heart within and God o'erhead!

Lives of great men all remind us
 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time.

Footprints that perhaps another,
 Sailing o'er life's solemn main,
 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.

Let us, then, be up and doing,
 With a heart for any fate,
 Still achieving, still pursuing,
 Learn to labour and to wait.

H. W. Longfellow.

HOW MANY?

How many souls have you won for
 the Master?

How many times have you told of
 His love?

How many lives have you bright-
 ened and strengthened?

Pointing sad eyes to the mansions
 above?

How many hours have you spent in
 His service?

How many days have you toiled for
 the Lord?

How many hearts through the
 words you have spoken

Rest on the Savior and trust in His
 Word?

How many sheaves have you reaped
 for the harvest?

Have you gleaned plenty of ripe
 golden wheat?

How many crowns will the Master
 award you?

Crowns which you gladly will cast
 at his feet.

How many souls have you won by
 your writing,

Telling the gospel by means of your
 pen?

Use every method in days still re-
 maining,

Spread the glad news to the chil-
 dren of men.

How many friends have you won by
 your pleading,

Trophies of grace which were
 answers of prayer?

You cannot count them but still go
 on pleading,

And the full record the Day will
 declare.

God does the counting of many or
 few,

Have there been many? Have there
been many?

God does the counting of many or
few,

How many come to the Lord
through you?

"Say not ye, there are yet four
months, and then cometh harvest?
Behold, I say unto you, lift up your
eyes, and I look on the fields; for
they are white already to harvest."
(John 4:35). —Selected.

WAITING AT THE PORTALS

And if I go and prepare a place
for you, I will come again, and re-
ceive you unto myself; that where
I am, there ye may be also.—John
14:3.

I am waiting for the Master,
Who will rise and bid me come
To the glory of his presence,
To the gladness of his home.

Many a weary path I've traveled
In the dark and stormy strife,
Bearing many a heavy burden,
Often struggling for my life.

Many friends who traveled with me
Reached that portal long ago,
One by one have left me battling
With the dark and crafty foe.

Yes, their pilgrimage was shorter,
And their triumph sooner won;
Oh, how lovingly they'll greet me
When the toils of life are done.

They are watching at the portal,
They are waiting at the door;
Waiting only for my coming,
All the loved ones gone before.
—Selected.

MOTHER'S GRAVE

In a dear old village church yard,
A couple miles away,
It's there my mother is sleeping,
In a cold and silent grave
But my heart is sad and lonely
Since my mother's dead and gone.

Oh, so well do I remember
That sad night when mother died,
When we watched her spirit fading
When she called us to her side,
Saying, "Always do the best you can
Pray that we may meet in heaven
When we all are dead and gone.

When I to the church yard wander,
To plant some flowers there,
On the grave of my dear mother,
Darkness finds me weeping there
Waiting for the golden dawn,
I know we shall meet in heaven
Where my mother, she has gone.
—Laura Ebling.

THE BIBLE

Henry Martin

Dear reader, greeting in
Jesus name. Dear boys and
girls, I will try to give some-
thing of what this great
book, the Holy Bible stands
for. First, I give, that the
Bible contains 3,566,480
letters, and 773,746 words,
31,173 verses, 1,189 chap-
ters, and 66 books. Well, I
guess, boys and girls, you
are getting your pencils out
counting after me.

Well, let us go a little

farther. The word "and" occurs 46,277 times; the word "Lord," occurs 1,855 times; the word "reverend" occurs but once, which is in the 9th verse of the 111 Psalm. Thus saith the Lord, is found 2,000 times in the Bible.

The middle verse is the 8th verse of the 118 Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter "j." The 19th chapter of II Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest is the 35th verse of the 11th chapter of St. John.

The word "heaven" occurs 247 times in the New Testament. The ten commandments are found in Exodus, 20th chapter to the 18th verse. There are 500 commandments in the New Testament.

Well, I will stop with this and give some of what this book, the Bible contains. It gives the mind of God; the state of man; the way of salvation; the doom of sinners and the happiness of believers. Its doctrines are holy; its precepts are binding; its histories are true,

and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy.

It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map; the pilgrim's staff, the pilot's compass; the soldier's sword, and the Christian's charter. Here paradise is restored; heaven opened, and the gates of hell disclosed. Christ is its grand subject; our good its design, and the glory of God its end. It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully; it is a mine of wealth, a paradise of glory and a river of pleasure.

It is given you in life, will open at the judgment, and be remembered forever. It involves the highest responsibility; rewards the greatest labor and condemns all who trifle with its holy contents.

Now this is true and let us study the Bible more and be strong in the Lord, boys and girls. If you want to read the Bible here is an easy way to do it—it has 1,189 chapters like I gave, so if you read 23 chapters a week, or 3 chapters every

week day and 5 on Sunday,
at the end of the year you
will have 7 chapters to
spare.

Something nice to say:

Would you know a helpful rule,
Be the weather warm or cool?
Here's a motto that will pay:
Look for something nice to say.

Is your neighbor feeling blue?
Then my friend, it's up to you;
Brighten up his dismal day,
Look for something nice to say.

He may be a growler, yes,
And you may not meet success;
Don't give up and go away,
Find the thing that's nice to say.

Tell him that he's doing fine,
Musn't stop to fret and whine;
That is always nice to say.
Say you'll help him if you may,

Feeling rather cross yourself?
Put your feeling on the shelf;
Let good nature have full sway,
Think of something nice to say.

'Tis a sad old world at best,
Leave the sadness to the rest;
Scatter sunshine all the way;
Cheerful words are nice to say.

Are there things that make you
sore?
Words that cut down to the core,
Make you want to fire away?
Think of something nice to say.

Angry words are sure to hurt,
You'd regret an answer curt;
Always choose the kindlier way,
Look for something nice to say.

Lower York County, Pa.

YOUR AFTERSELF

Your first duty in life is
to your afterself. So live
that your afterself, the man
you ought to be, may in his
time be possible and actual.

Far away in the years he
is waiting his turn, his body,
his brain, his soul, are in
your boyish hands. He can
not help himself.

What will you leave for
him? Will it be a brain un-
spoiled by lust or dissipation,
a mind trained to think and
act; a nervous system true
as a dial in its response to
the truth about you? Will
you, boy, let him come as a
man among men in his
time? Or will you throw
away his inheritance before
he has had time to touch it?
Will you turn over a brain
distorted, a mind diseased;
a will untrained to action;
a spinal cord grown through
and through with devil
grass, we call wild oats?

Will you let him come,
taking your place, gaining
through your experience,
happy in your friendship,
hallowed through your joys,
building on them his own?
or will you fling it all away,
decreeing wanton like, that
the man you might have

been shall never be?

This is your problem in life—the problem vastly more important to you than any or all others? How will you meet it, as a man or a fool? It is your problem to day and every day, and the hour of your decision is the crisis in your destiny.

—Selected.

WHERE TO LOOK IN THE BIBLE

When things look blue, read Isaiah 40.

When tempted to do wrong read the 139th Psalm.

If you are facing a crisis, read the 46th Psalm.

When you are discouraged think over Psalm 23.

If you are "bored" read Psalms 103 and 104, or Job 38 and 40.

When business is poor, read Psalm 37.

When you are lonely or fearful, read over Psalm 27.

When you are anxious for dear ones, read the 107th Psalm.

When you plan your budget, read St. Luke's gospel, chapter 19.

To live successfully with your fellowmen, follow

Romans 12.

If you are sick or in pain, read Psalm 91.

When you leave home for labor or travel, carry Psalm 121 with you.

When you are weary, seek St. Matthew 11:28-30, Romans 8:31-39.

When everything seems to be going from bad to worse, try II Timothy 3.

The best investment is described in St. Matthew's gospel, chapter 6.

Does God figure in our national life? Read Deuteronomy 8.

When your friends seem to go back on you, hold fast to I Corinthians 13.

For an inward peace, consider the 14th chapter of St. John's gospel.

Have you been placed in a position of great responsibility? Read Joshua 1.

If you have been bereaved, there is a message for you in I Corinthians 15, and Revelation 21.

For a stirring record of what trust in God can do, turn to the 11th chapter of Hebrews.

If you are satisfied with being "well-to-do," read chapters 15 and 16 of St. Luke's gospel.

If you have experienced

severe losses, read the last paragraphs of chapter 8 of Romans.

If you are having to put up a stiff fight, there is a fine equipment listed at the end of Ephesians.

When you have sinned, read I John 1, St. John 3:1-21, Isaiah 53, and make Psalm 51 your prayer.

The way of prayer, I King 8; Psalms 42, 51; St. Luke's gospel, chapters 11:1-13; 18:1-14; St. John's gospel, chapter 17; Ephesians 3.

If you have a fear of death, read St. John 11, 17 and 20; II Corinthians 4 and 5; Romans 8; Revelation 7, 21 and 22.

ACTION LOUDER THAN WORDS

Action speaks louder than words, therefore the Christian's life is closely watched and every action weighed by the world. The life of Jesus, when on earth, was closely observed by both friend and foe. The one with a pure motive desiring only to know the right way and follow in the same, the other with the intention of finding fault to criticize and

condemn Him. They questioned His motive and almost every action was criticized, and although He was condemned and died as an impostor, yet His very enemies admitted that never man spake like He, and even Pilate, the governor, who permitted Him to be condemned and crucified, declared before all His bitter enemies, that he found no fault in Him. "In Him was life; and the life was the light of men." It is the glorious privilege, and more than that, it is the duty of every child of God to walk circumspectly towards them that are without. Talk is cheap these days, and unless the Christian's profession is backed up by a Godly life, the profession will be very empty. The influence of such will tend to drive sinners still further away from Christ.

The everyday life must prove the work of grace that has been wrought in the heart. If in all their associations and dealings with the world the Christ-like spirit of thoughtfulness and caring for others' happiness and welfare is not manifest, then what will prove the reality of their religion?

Surely not their profession. When a man does not pay his honest debts, or at least put forth every effort to do so, then the wisest thing for him would be to say nothing about his religion. It is a fact that cannot be denied that all true Christians will be misunderstood and persecuted by the world, but then they will suffer for right, and not wrongdoing, while by their consistent life they will prove the reality of their profession.—Cleveland Gospel Herald.

The Bible does not name a good reputation as belonging to the fruit of the Spirit. Most any one may have a good reputation, especially among people who do not know his daily life, provided he walks half-way straight while among them. But the Bible names "goodness" as belonging to the fruit of the Spirit.—Harry C. Blough.

The world is only a place of pilgrimage, but after all, there is a good deal of cheer on the journey if it is made with a contented heart.—Henry Van Dyke.

It is only the great-hearted who can be true friends; the mean and cowardly never know what true friendship means.—Chas. Kingsley.

MORNING PRAYER

When little things would irk me,
And I grow impatient with my dear
 one, make me know
 How in a moment joy can take
 its flight
 And happiness be quenched in
 endless night,
Keep this thought with me all the
 livelong day
That I may guard the harsh words
 I might say
 When I would fret and grumble
 fiery hot
 At trifles that tomorrow are
 forgot—
Let me remember, Lord, how it
 would be
If these, my loved ones, were not
 here with me.

—Selected.

A PRAYER

Help us, O God, we pray
Just to be kind today;
 May we as gladly lend
 Aid to a foe as friend;
Teach us to broadly give
That we may truly live.
 Teach us to love mankind;
Give us the courage strong
To meet, with right, the wrong
 Though let no unkind word
 From out our lips be heard;
May we be big in soul—
This be our aim and goal,
 Teach us to love mankind!

—Selected.

Content makes poor men rich;
discontent makes rich men poor.—
Benjamin Franklin.

Not in doing what you like but
in liking what you do is the secret
of happiness.—J. M. Barrie.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Moses Exhorts Israel to Faithful Obedience. Deut. 6:1-25.
- Oct. 13—The Danger of Prosperity. Deut. 8:1-20.
- Oct. 20—The Death of Moses. Deut. 34:1-12.
- Oct. 27—God's Instructions to Joshua. Josh. 1:1-9.
- Nov. 3—Rahab and the Spies. Josh. 2.
- Nov. 10—Crossing the Jordan. Josh. 3:1-17.
- Nov. 17—The Fall of Jericho. Josh. 6:1-27.
- Nov. 24—The Sin of Achan. Josh. 7:1-26.
- Dec. 1—The Farwell Address and Death of Joshua. Josh. 24:1-30.
- Dec. 8—The Call of Gideon. Judges 6:1-24.
- Dec. 15—Gideon and His Three Hundred. Judges 7:1-25.
- Dec. 22—The Birth and Early Childhood of Jesus. Matt. 1:18 to 2:23.
- Dec. 29—Ruth and Naomi. Ruth 1:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Sad and Happy Days of Job. Job 1:13-22 and Job 52:10-17.
- Oct. 13—David's Shepherd Psalm. Psa. 23:1-6.
- Oct. 20—David's Psalm of Praise. Psa. 100:1-5.
- Oct. 27—Jeremiah in the Dungeon. Jere. 38:1-13.
- Nov. 3—God's Children Carried From Home and Their City Destroyed. Jer. 52:4-16.
- Nov. 10—Daniel and His Three Friends at the King's

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Table. Dan. 1:3-21.

- Nov. 17—God Helps Daniel to Interpret the King's Dream. Dan. 2:31-49.
- Nov. 24—Daniel's Friends in the Fiery Furnace. Dan. 3:12-30.
- Dec. 1—King Belshazzar's Wicked Feast. Dan. 5:1-9.
- Dec. 8—Daniel in the Lion's Den. Dan. 6:10-28.
- Dec. 15—Jonah Cast into the Sea. Jonah 1:1-17.
- Dec. 22—Wise Men Bring Gifts to the Baby Jesus. Matt. 2:1-11.
- Dec. 29—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XIII

November 15, 1935

No. 22

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MAGNIFY THE LORD

With the approach of this season of the year our thoughts again turn to the giving of thanks to our Maker and God for the blessings of another season of sowing and reaping.

It is well that we do have a day set aside as a day of thanksgiving. So many people are careless and indifferent in regard to their devotions to the One who gives them life and all its blessings; perhaps we are all inclined too much that way. Because of this we need to be reminded year after year of a duty that is ours of which we should be mindful.

After the toils and labors of another season in sowing, cultivating and harvesting the fruits of earth it is indeed fitting that we should pause in our activities and

express our appreciation to the giver of all good things for what He has bestowed upon us. Were it not for an all-wise and merciful God in the heavens who sends the rains in due season and causes the earth to bring forth, all of our efforts and toils would be in vain. Should we not then recognize Him and show our appreciation by having a season of thanksgiving?

There are many other things for which we should be thankful besides the bountiful harvest that is ours. The Psalmist David speaks of a few in the 34th Psalm of which we take note. In verses 4 to 8 he states thus: "I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened; and their faces were not ashamed. This poor man

cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear Him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in Him."

In this passage we have the testimony of a righteous man, and he declares some of his actual experiences which caused him to overflow with thanksgiving and praise to God. David had many sorrows and troubles in his day and he was confronted with many uncertainties and dangers. In the midst of these burdens and experiences in life realizing his inability to cope with these situations he called upon the Lord in anguish and tears and sought His help. To his great joy and satisfaction the Lord heard and answered his prayers and supplied bountifully all his needs. His fears were banished and with the help from above he was able to overcome all the obstacles of life. It was revealed to him that a heavenly bodyguard surrounded him providing gracious deliverance from all the dangers with which

he came in contact in life. With his burdens and sorrows removed he cried out in great joy, "O magnify the Lord with me, and let us exalt His name together."

Those who call upon the Lord in faith believing and accepting His plan of salvation for men in our day have the same glorious experiences and deliverances as David of which the faithful can testify. Ought we not rejoice that the faithfulness of God endures "unto all generations?" Realizing a few of the many things for which we should be thankful to our God, let us unite with David in thanksgiving and praise and magnify and exalt the name of the Lord together this Thanksgiving day. We should not be content with but one Thanksgiving Day each year, each day that we are given life and the blessings that go with it we should lift our voices in gratitude and praise to the God above who so graciously remembers us. May we each purpose in our hearts to do as David of old, "I will bless the Lord at all times: His praise shall continually be in my mouth."

"MEEKNESS"

B. F. Masterson

I am corresponding with a veteran of the cross, who has passed his ninety-first milestone, of no mean ability. He has been active in the ministry, and I heard him preach fifty years ago. He was moderator at an Annual Meeting held in Tennessee. He is a reader of the "Bible Monitor." He suggested in one of his letters that I write an article on the above subject.

That put me to thinking. Why should he want to read an article on the subject of "Meekness?" It occurred to me, he having passed through all the stages of life in the services of his Master, his experience has taught him the value of meekness predominant in one's personality, especially does it stand out in the life of the aged Christian, who is meekly waiting for his Master's call; who has learned this beautiful trait of character in the school of experience.

Jesus has priced it very highly, when He said,

"Blessed are the meek: for they shall inherit the earth." I do not think that He meant the earth in its present sinful condition, rather after it has passed through the fire of purification which will out do the old earth in valuation.

If meekness is so valuable a possession in one's personality, we should know the full meaning of the word, for we all would like to be heirs of the new earth, which is free from all sin and its consequences.

Webster defines the word "meek" as mild of temper, not easily provoked, patient under injuries, not vain or haughty.

The synonyms are gentle, mild, yielding, unassuming, humble. That looks just like the nature of Jesus, does it not? He says, "Follow Me." "I am meek and lowly of heart." "I am the way."

Peter says meekness is an ornament and is of great price in the sight of God. If meekness is so highly esteemed in the sight of God, surely it seems, that each professed Christian would want it.

Have you noticed the setting of Peter's language?

BIBLE MONITOR

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In I Peter 3, he is teaching by contrast, which is the best method of teaching. He presents first the negative side and then the positive. Let us read it altogether, the third and fourth verses: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." This we are not to do. Now let us read the positive—what a contrast! "But let it be the hidden man of the heart, in that which is not corruptable, even the ornament of a meek and quiet spirit, which is in the sight of God of

great price."

Now what is the correct conclusion? The first is worthless in the sight of God, and corruptable; the second is just the opposite, of great price, incorruptible and a real ornament.

It is remarkable how that many church members were plain until the bars of church discipline were lowered, then they put on worldly apparel of loud colors, the body arrayed with gold and even some diamonds. It seems they feared the rules of the church more than God's word, "There must be also heresies among you, that they which are approved may be made manifest." (I Cor. 11:19.)

A meek and quiet spirit is of a divine nature and is peculiar to the one who is born of the spirit, "according as His divine power hath given unto us all things that pertain unto life and Godliness through the knowledge of Him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, and having escaped the corruption that

is in the world through lust.' (II Peter 1:3-4.)

Surely the reward of a meek and quiet spirit is included in the exceeding great and precious promises.

The (new) earth for an inheritance and there is no telling what more God has in store for the meek, where He set such a high estimate on a meek and quiet spirit.

"Now the man Moses was very meek, above all the men which were upon the face of the earth." (Num. 12:3.) Was that the reason that the Lord favored him above every other prophet, in that He spoke to him mouth to mouth, whereas He made himself known to other prophets in visions and dreams? Since meekness was an outstanding trait in his makeup which no doubt made him such an efficient leader of God's people, would it not be an excellent trait in the personality of a preacher who is supposed to lead God's people? And if the members who are supposed to follow the example of their leader would be meek, would that not be a church without spot or wrinkle? No display of gold ornaments, no loud colors in garments,

no movies, no church entertainments, no dances, no card games, no dancing, nor any other corruptible nonsense.

O brethren, above everything, by the grace of God, let us be meek.

1250 E. 3rd St.
Long Beach, Calif.

IN EVERYTHING GIVE THANKS

Ida M. Helm

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20.)

The duty of thanksgiving is very evident when we consider our untold blessings. Think of the small everyday mercies. The disposition to overlook any of our blessings as little things is evidence of the littleness of the human race. Did God ever give anything little?

Everything God gives us required Christ's blood as its purchase price. In the Penny Pulpit you will find this question, "Shall a favor which was worth the crucifixion of God's Son, a favor which Deity could not have

granted unless Deity had taken flesh—shall this be defined as small by our narrow arithmetic?"

We owe God thanks for what men call evils. The advantages of affliction are many and great, serving as medicine to the soul; we should give thanks and rejoice in all the crosses and vexations with which we meet, remembering that all things work together for good to them that love the Lord, and therefore class benefits and afflictions together. We must make our trials and crosses subjects of prayer, praying that God's will may be done in us, not our own, and they will become cause for praise.

Thanksgiving Day of course is not the same as Christmas Day with its wonderful, deep spiritual significance, its joy to all the wide world. Thanksgiving Day is a national holiday, a day of praise.

Christmas belongs to the world, "Joy to the world the Lord is come." Thanksgiving day is our nation's very own, in it we give thanks to the Bountiful Giver for material, temporal blessings. Christmas Day we praise and thank our

Heavenly Father that the Savior of the world is born.

Easter Sunday we are glad and rejoice because Jesus is risen from the dead, the first fruits of them that slept.

Thanksgiving Day has its roots away back in the days of the Israelites when God's command was, "Thou shalt keep the feast of harvest, the first fruits of thy labors which thou hast sown in thy field; and the feast of ingathering which is in the end of the year, when thou hast gathered in thy labors out of the field." Listen to a note of praise from that far off time: "Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms. For the Lord is a great God, and a great king above all Gods."

Ever since that time the spirit of thanksgiving has been recognized in all ages among God's people, in our Harvest meetings and on our autumnal Thanksgiving Day.

In the church of England the Harvest festival continued for a week, during which time there was much feasting and religious services were held every

evening in the chapels.

Our own Thanksgiving Day runs back to when the Pilgrims inaugurated annual thanksgiving on the bleak, wind swept coast of New England amidst giant forest trees and dense undergrowth where wild Indians roamed. Resources were scarce but they devoutly went down on their knees and thanked God for His marvelous protection and loving care. Though the blasts of winter were blowing and supplies were scarce they could move out into the mysterious new world because the love and trust of God was implanted in their hearts. They had risked the dangers of a long and stormy ocean voyage that they might be permitted to worship God unhindered by a bigoted bishopric, according to his revealed will.

Perhaps we have more cause for thanksgiving than the Pilgrims had. However that may be, we should not forget the real meaning of Thanksgiving Day and prove our gratitude to God by doing something for His needy ones. But we should not crowd all our thanks into one day. By having our

hearts filled with gratitude one day in the year can not make up for three hundred and sixty-five days of ingratitude.

Hard hearts and closed hands can not make a real Thanksgiving Day, they do not harmonize with the spirit of Christ the giver of love and life. God knows the generous hands and the sincere, honest lips. Jesus said, "The poor ye have with you always." Therefore we must always have generous hearts and open hands. Old Tight Wad is a stagnant pond that can never give out blessings to the hungry, thirsty ones around.

Cheerful giving of the best we have, whether it be smiles, kind words, noble deeds, food, shelter, money, whatever is needed most, and it is in our power to give we should give. If we help the humblest man or woman or child we please God who created them. According to Jesus' word the ministering man or woman is really serving Christ in serving the needy ones; if we close our hearts and doors against them we are closing them against Christ.

Let us give thanks always to God for all things, not

only for the daily comforts which He showers on us, but above all, give Him thanks for His fatherly chastisements.

R. 2, Ashland, Ohio.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 16

The Bible teaches that God's people have always been a nonconformed people to the world, in dress, as well as in other departments of life. In this chapter we want to give some of the views of the early writers on nonconformity.

Adam Clark, in his comments on I Timothy 2:9 says, "The apostle seems to refer here to different parts of the Grecian and Roman dress. The stola seems to have been originally very simple. It was a long piece of cloth, doubled in the middle, and sewed up on both sides, leaving room only for the arms; at the top a piece was cut out, or a slit was made through which the head passed. It hung down to the feet, both before and behind, and was

girded with the zona round the body, just under the breasts. It was sometimes made with sleeves, and sometimes without; and that it might sit the better, it was gathered on each shoulder with a band or buckle. Some of the Greek women wore them open on each side, from the bottom up above the knees so as to discover part of the thigh. These were termed showers of the thigh. But it was in general only immodest women who wore them thus."

"The stola, though simple in itself were often highly ornamented, both with gold and precious stones; and, both among the Grecians and Roman women. The hair was often crisped and curled in the most variegated and complexed manner. To this the apostle alludes when he says, not with plaited hair, or gold, or pearls, or costly array. The costly raiment might refer to the material out of which the raiment was made, and to the workmanship; the gold and pearls to augment the raiment."

Another historian says: "Little art was required in what we term the tailoring

department; the garments came forth for the most part ready made from the loom, so that the weaver supplanted the tailor."

The voice of the early church fathers has been against the worldly dress for Christians.

Clement of Alexandria, Egypt, born about the middle of the second century, A. D., wrote a book called "The Instructor." In it he gives instruction on about all things pertaining to the deportment of the Christian life. He says, on the subject of the clothes, "Then in the fashioning of our clothes, we must beware of extravagance. For neither is it seemly for the clothes to be above the knee; nor is it becoming for any part of a woman to be exposed. . . . It is suitable, therefore for women who serve Christ to adopt simplicity. For in reality simplicity provides for sanctity, by reducing superfluities to equality, and by furnishing from whatever is at hand the enjoyment sought from superfluities. For simplicity, as the name shows, is not conspicuous, is not inflated or puffed up, but is altogether even and

gentle, and equal, and free of excess and so is sufficient and sufficiency is a condition which reaches its proper end without excess or defect. . . . And this is a condition which is satisfied with what is necessary, and by itself furnishes what contributes to the blessed life."

We will only mention some of the things that Clement denounces that the Christian should not have, or indulge in: Ear rings, finger rings, and painting the face. Theaters, too, he denounces with the strongest of language.

In these series of articles we have often referred to Tertullian. He was a great writer of the second century. He has one special book, "On the apparel of women and men," from a Christian standpoint. Space will only allow us to refer to a few quotations.

Speaking to Christian men, he says: "Are there in our case too, some things which in respect of the sobriety, we are to maintain on account of the fear due to God, are disallowed? If it is true, (as it is) that in men, for the sake of women, (just as in women for the sake of men) there is im-

planted by a defect of nature the will to please; and if this sex of ours acknowledges to itself deceptive trickeries of form peculiarly its own, such as to cut the beard too sharply; to shave round about; to arrange the hair, and disguise its hoariness by dyes; to fix each particular hair in its place with some womanly pigment; to smooth all the rest of the body by the aid of some rouge powder. While yet when once the knowledge of God has put an end to all wish to please by means of valuptuous attraction, all these things are rejected as frivolous, as hostile to modesty. For where God is, there modesty is."

After he denounces the costly raiment, gold, pearls and raiment of many colors, he says: "These suggestions are not made to you, of course, to be developed into an entire crudity and wildness of appearance; nor are we persuading of the good of squander and slovenliness; but of the limit and just measure of the person. There must be no overstepping of that line which is pleasing to God. For they who rub their skin with

medicaments, stain their cheeks with rouge; make their eyes prominent with antimony, sin against God. To them, I suppose, the plastic skill of God is displeasing! In their own persons, I suppose, they convict, they censure the Artificer of all things, for censure they do when they amend, when they add to His work; taking these their additions, of course, from the adversary artificer. That adversary artificer is the devil. . . . Whatever is born is the work of God. Whatever then is plastered on, is the work of the devil."

Cyprian, a bishop, and an important writer, born about 200 A. D., and died a martyr September 14, 258. In his writing he is considered much like Tertullian, who died about when Cyprian was twenty years old. They both denied that the Bishop of Rome had any more authority than any other bishop had.

Cyprian held "that outside of the church there was no salvation," and the only home to believers was the church. Speaking of the rich, he says, "Nor ought the broad desire that arises out of the pride of the world to

be extended beyond the honor and modesty of chastity. Since it is written 'all things are lawful, but all things are not expedient; all things are lawful, but all things edify not.' For the rest, if you dress your hair sumptuously, and walk so as to draw attention in public, and attract the eyes of youth upon you, and draw the sights of young men after you, nourish the lusts of concupiscence and inflame the fuel of sights, so that, although you yourself perish not, yet you cause others to perish, and offer yourself as it were a sword or poison to the spectators; you cannot be excused on the pretence you are chaste and modest in mind. Your shameful dress and immodest ornament accuse you; nor can you be counted among Christ's maids and virgins, since you live in such a manner as to make yourselves objects of desire."

Beauty in the face perisheth, but beauty of the heart reacheth to the core.

Opportunities are very sensitive; if you slight their first visit, you seldom see them again.

WHEN IS THE BRIDE-GROOM COMING?

Earle Steele

Matt. 24:44 says, "Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh."

Here then, we have two questions answered for us. We learn the Son of Man is the bridegroom and He is coming when we least think. We also are told here that we should be ready to meet the bridegroom at any moment. We then should certainly be very careful that we live in such a way that we can go to meet Him without a moment's notice and not say, just a few moments until I do this or that. We will not have time to do anything that is undone.

Matt. 24:36 says, "But of that day and hour knoweth no man, no not the angels of heaven, but My Father only." So we see here that He may come at any moment. "Watch therefore for ye know not what hour your Lord doth come."

We might ask why He is coming? Jesus says, "And if I go I will come again, that where I am there ye

may be also." He is coming to receive His own unto Himself. (Jno. 14:3.)

Also that they may escape that great tribulation which is coming upon the earth in the latter days. In Daniel 12:1 we read that there shall be a time of trouble such as never was since there was a nation.

In the last days there shall be perilous times upon the earth. Those that are trying to do God's will, will be despised; people will be lovers of pleasure more than lovers of God. People shall be running to and fro not knowing where they want to be. It sure seems they are doing these things now.

Nation shall rise against nation, kingdom against kingdom, famines, pestilences and earthquakes. Do we not see these things at the present time? In China and Japan we hear of thousands being killed by earthquakes.

In Jeremiah 30:3 we read, "For lo, the days come, saith the Lord, that I will bring again the captivity of My people (the Jews) Israel and Judah saith the Lord, and I will cause them to return to the land that I gave to their fathers and they shall

possess it."

Are the Jews returning? They surely are. About 350,000 have already returned and more are returning at the rate of from 5,000 to 10,000 per day.

In Joel 2:21-27 we read the Lord will do great things for his people. He surely is doing these things today. They now have in Palestine a very great university, four great training schools where all can learn their various trades, the greatest Y. M. C. A. in the world, four agricultural schools. Does this not show the prophecy is being fulfilled? It also says in these verses the people will have plenty. Palestine today does not know what a depression is. They have a surplus of many millions of dollars in their treasury and 15 millions of dollars on deposit in several other countries. They have completed the greatest water system in the world. Water is piped 1,200 miles at a cost of 55 million dollars, bringing them the purest and best water in the world today. They are producing the best oranges in the world and nearly as many as anywhere. Last year they

shipped 6 million cases and this year the first three months they beat this. Does this mean any thing?

It truly looks like He may be coming soon, so are we ready to meet him? Let us all check up on ourselves and see what we must do.

Acts 2:17 says: "And it shall come to pass in the last days saith God, I will pour out My spirit upon all flesh, and your sons and daughters shall prophesy and your young men shall see visions and your old men shall dream dreams."

Are these things coming to pass. Truly we have many women teachers and many men preachers today, just as God said there would be. We just cannot be too careful how we spend our lives. Jesus needs our every moment in His work.

Let us all work while it is day for the awful tribulation is swiftly approaching. We realize it is getting harder and harder to keep up a spirit of prayer each day, but we should all seek first the kingdom of God and then we will have no need of worry.

If we will only let Jesus have His way with us and we do His will we truly can

see His smiling face and live with him eternally.

Let us all put forth a greater effort to do His will that we might receive that crown of righteousness.

Wenatchee, Wash.

THE SPIRIT OF THE ANTI-CHRIST

J. F. Marks

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is in the world." (I John 4:1-3.)

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat." (I Cor. 5:11.)

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." (Rom. 16:17.)

"If any one come unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." (John 10:11.)

"Having a form of Godliness, but denying the power thereof, from such turn away." (II Tim. 3:5.)

That we the members of the church, namely the Dunkard Brethren, show to the world that we have the spirit of God dwelling within us let our word and deeds be pure and provide things honest in the sight of all men. That we confess Christ to the world by letting our lights so shine that men may see our good works and glorify our Heavenly Father. Let us follow in His footsteps and be obedient to His every command, and in order to do so we must make a full surrender of fleshly lusts, we cannot go to the places of amusements or keep com-

pany with the wicked.

"Ever learning, and never able to come to the knowledge of the truth. . . . Yea and all that will live Godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived." (II Tim. 3:1, 12, 13.)

If men only in this day would search the scripture to see if the doctrine they are hearing is that of the Lord Jesus Christ. It seems that we are living in a day that many will not endure sound doctrine. They would rather try to climb up some other way.

The followers of Christ will not engage in the great evils that exist in the world neither will they have fellowship with the ungodly in such a way as to be partakers of their evil deeds. The child of God is not in the world to engage in foolish talking with the ungodly but is earnestly engaged in the upbuilding of God's kingdom here on the earth.

"What fellowship has righteousness with unrighteousness?" It will not mix. Being obedient to His every command will mean a happy

eternity but disobedience will mean sorrow and suffering.

Lower York County, Pa.

 * NEWS ITEMS *

WATERFORD, CALIF.

Waterford church met Saturday evening, September 14th in regular quarterly council. Meeting was opened by Bro. M. S. Peters by the reading of James 3, and prayer.

Four letters of membership were read. Praise the Lord, we are growing again. The unfinished business was taken care of. Our Elder, Bro. J. A. Root, presided over the meeting.

Church and Sunday School officers were chosen for the ensuing year. Bro. J. A. Root was re-elected elder, Bro. E. J. Blocker, Sunday School superintendent.

We also chose delegates for our district meeting, which will be held at Wenatchee, Wash., on November 14, 15. Elders meeting on November 14th.

We decided at our June council to hold a love feast sometime the fore part of November. At this meeting we set the date for November 9th, in the evening. As we are handicapped for room, we can not have an all day meeting and serve dinner at noon.

The Lord is blessing us in many ways and we thank and praise His holy name for it. We have several more willing workers added to our little band here. Bro. Blocker's

family from Newberg, Ore., came the fore part of June, then Sister Stella Root and her children from McClave, Colo., came later; all together five more members moved in. While we feel to rejoice, yet we remember on a certain occasion some of the disciples came to the Savior rejoicing because they had had power over the evil one. Jesus said, rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. (Luke 10:20.)

We have with us now Bro. and Sister Gross from Fallfurias, Texas, who came all this distance to enjoy, worship and fellowship with those of like precious faith. Truly they are hungering and thirsting after righteousness. Jesus said, "Blessed are they for they shall be filled."

Bro. and Sister Gross are among the older people and are isolated from the church. We are sorry for them and hope they may be able to make a turn with their property in Texas, then locate in or near a church of their faith. They are an inspiration to us at this place.

We desire an interest in the prayers of all God's children that we may remain faithful and be ever busy about our Father's business—that of saving souls for Christ.

Any of the members from the east passing through are invited to stop with us at Waterford. We would be glad especially for some ministering brethren.

Our attendance has been excellent all summer in spite of the extreme heat and busy time in the fruit work.

Ida E. Peters.

GOSHEN, IND

Our revival meeting at this place is now a matter of history. Bro. Peter Lorenz of Peru, Ind., conducted the services and it was a very spiritual meeting. We trust what we have heard and seen may always linger with us and help us all to more fully serve our God, live closer to him and be more helpful to those with whom we come in contact.

As a result of this meeting, four were baptized and two reclaimed. How our hearts rejoiced to see these precious souls unite with us. Our membership at this place now numbers fifty. Our hearts were made sad to see several more so near the kingdom who seem to be waiting for a "more convenient season." May God continue to strive with them until they accept.

Sister Sarah E. Yonts.

GREENVILLE, OHIO

We, the Spring Hill church of the Dunkard Brethren, held our love feast with Bro. and Sister Henry Raman in the behalf of our dear aged sister which is past 90 years old, and has been confined to her bed for the past two years.

There were 29 of like faith to surround the Lord's table and we feel greatly strengthened to press onward and upward in the good cause. Bro. Lawrence Kreider and Bro. J. F. Petery were present, with the latter officiating.

We have decided to hold our regular service the first Sunday of each month at 2 o'clock. Sunday School and preaching at the home of Bro. and Sister Raman, 466 Harrison Ave., Greenville, Ohio, to

which we cordially invite our dear brethren and sisters to come and worship with us, and we ask to be remembered by all our brethren and sisters in your prayers that we may grow stronger in the master's cause and much good may be done at this place for the blessed cause of Christ.

RIDGE, W. VA.

We, the Ridge members of the Dunkard Brethren church, have been enjoying a season of good things. Our Elder, Bro. J. L. Myers of Loganville, Pa., came to us and began a series of meetings October 6th, which continued for one week. The meeting was well attended and good interest was shown. Bro. Myers preached each evening during the week with great power, and gave no uncertain sound. We feel that much good has been done in the church and community.

On Friday, October 11th, at 8:30 o'clock a. m., we met for council. The meeting was opened by singing, after which Bro. Myers read Rom. 12, and gave some good remarks and led us in an earnest prayer.

The church and Sunday School treasurer gave a good report, also three letters of membership were granted.

Some other matters came before the meeting which were disposed of in an orderly manner.

The meeting was closed by singing and prayer.

We feel that the church at this place was built up at this council meeting, and hope it will help us to walk close in the footsteps of our Master.

On Saturday, the 12th, we met at 2 o'clock p. m. Bro. Howard Surbey of North Canton, Ohio, gave us a good message, followed by Elder D. S. Flohr of Shady Grove, Pa. These two brethren gave us good food for the soul.

At 3 o'clock Bro. Flohr preached the examination sermon, following which 51 surrounded the Lord's table with Elder D. S. Flohr officiating.

Ministering brethren present were: Elder J. L. Myers, of Loganville, Pa.; Elder D. S. Flohr of Shady Grove, Pa.; Bro. Howard Surbey of North Canton, Ohio; Bro. Otto Harris and Bro. C. W. O'Brien of Antioch, W. Va.

We believe this to be one of the most spirit filled love feasts we have ever had. We also heard members of other denominations express themselves by saying they had never attended a more spiritual meeting.

On the following Sunday morning we met for an all day meeting. Bros. D. S. Flohr, J. L. Myers and Howard Surbey being the speakers of the day. These brethren sure did give good messages to a well filled house. This was a day well spent, the weather being fair and warm.

At 7 p. m. our Elder, Bro. J. L. Myers, preached his farewell sermon. Bro. Myers labored so hard while with us, and sowed nothing but good seed, which we believe will spring up, and bring forth good fruit, and we wish to say through the Monitor, that any church searching for an evangelist who will preach the plain gospel and not shun any man, will make no mistake by calling on Bro. J. L. Myers.

We received no new members during this meeting, but some were counting the cost, and were standing between two opinions. We hope they will soon see their way clear and decide for the right.

We wish to thank the dear brethren and sisters who came so great a distance to worship with us. It is encourages us to have them come.

We give them a hearty invitation to be with us again, and ask an interest in the prayers of the faithful, that we may always put our trust in him who doeth all things well.

Lord when together here we meet,
And taste Thy heavenly grace;
Thy smiles are so divinely sweet
We're loth to leave the place.

Grace M. O'Brien, Co.
Antioch, W. Va.

WALNUT GROVE, MD.

The Walnut Grove Dunkard Brethren held a series of meetings, which began July 28th, continuing for two weeks and was conducted by Elder A. B. Rice of Frederick, Md.. The meetings were well attended.

Visiting members from the adjoining congregations were well represented, which was very much appreciated, and we gladly welcome them at any time.

Bro. Rice is an able speaker and did not shun to declare the whole gospel, and if we as members put into practice what we have heard we can be a light to those around us. As a result of his labors one was received into the church by baptism.

On the evening of October 15th

we met for regular council prior to our love feast. Very little business came before the church; preparations were made for the feast which is a set time, namely the last Saturday in October.

The visiting brethren reported a pleasant visit.

May we all strive to live closer to our Master's teaching and walk in the narrow way.

M. E. Ecker,
Taneytown, Md.

OBITUARY

Jacob E. Doerrer departed this life at his home in Columbia, Pa., on Tuesday, September 13, 1935, at the age of 68 years, 1 month and 9 days.

He was a member of the Dunkard Brethren church at Lititz, and leaves to mourn his departure his widow, Christianna, and one daughter, Emma Mountville and two sons, David and William, both of Columbia, Pa.

Funeral services were held by Eld. J. L. Myers, Loganville, Pa., and Eld. Arther Rice, Frederick, Md., on Friday at 2 p. m. at the home, and interment in Mountville cemetery.

Susanna B. Johns,
Neffsville, Pa.

LOVE

"A new commandment I give you, that ye love one another; as I have loved you, that ye also love one another." (John 13:34.)

Our God is love; and all His saints
His image bear below;
The heart with love of God inspired
With love to man will glow.

None who are truly born of God
Can live at enmity;

Then may we love each other, Lord,
As we are loved by Thee.

Heirs of the same immortal bliss,
Our hopes and fears the same,
With bonds of love our hearts unite,
With mutual love inflame.

So may the unbelieving world
See how true Christians love;
And glorify our Savior's grace,
And seek that grace to prove.
—Selected.

BUILDERS OR DESTROYERS, WHICH?

As members of the church we may be builders or destroyers, depending upon our personal lives and our attitude toward others and toward the cause. We are—

Builders

Provided: 1. we have had an experience of genuine salvation—born again, saved from a sinning life, obedient to God, consecrated to His service.

2. We are upon the altar of the Lord. Carry a ready testimony for Jesus, are devoted to His gospel, dedicated to the cause for which He gave His all.

3. We give liberally to the cause of Christ in time, money, and personal sacrifices.

4. We "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

5. We are faithful examples and defenders and promulgators of the whole gospel faith.

6. We faithfully improve our opportunities in Bible reading, in prayer life, in the home circle, in the social circle, in business life, regular attendance at the house of the Lord. As such we are assured that our "labor is not in vain in the Lord."

Destroyers

On the other hand, if we fail in life's opportunities, we are more liable to be destroyers than builders. There are three ways in which we may occupy the role of destroyers:

1. Through disloyalty. The church has standards which it expects all its members to uphold. But we may be so set in our own ways and ideas, that we propose to stand the church a battle rather than yield to its demands. We are perfectly willing to do what we want to do, but neither church nor preachers must ask us to do anything that inter-

fers with our business or standing in the world, or anything that is humiliating or flesh-denying.

If they ask anything like that of us, they might as well read our names out of the church. In so doing we are not only destroyers of our own spiritual life or influence, but we become a stumbling block in the path of others, either leading them or driving them out of the fold of Christ.

2. Through indifference. In such a frame of mind if it suits us, we attend church services, if not, we stay at home or go visiting. We seldom read the Bible, our prayers are either vain repetitions or a mumble of words, we are not concerned about the salvation or spiritual standing of others, and about all the evidence people have that we are professing Christians is that they see us commune once in a while, otherwise they see nothing in us but indifferent worldlings. We are destroyers in a double sense: (1) in what it means for ourselves; (2) in what it means for others. It is of this class of people that the prophet wrote, "Woe unto them that are at ease in

Zion!" And to whom God says, "Because thou art neither cold nor hot, but lukewarm, I will spue thee out of my mouth."

3. Through being a striker. Paul, enumerating the qualifications of a bishop, sees fit to warn, "not a striker." In our day we call them "knockers." In the eyes of such people things are in an awful shape,, and rapidly getting worse.

Those making an effort to live an exemplary life are only hypocrites; while those who do not live as they ought, should be turned out of church immediately—and the preachers silenced because they fail to turn them out forthwith. Before their families and wherever they can find a listening ear they continue to tell the story of awful conditions of the church, not sparing those who are actually trying to do something but are thwarted in their efforts because of the railings of the faultfinder.

God severely rebuked Elijah while in that state of mind, and in Matt. 7:1-5 Christ tells what He thinks of that class of people. Such a frame of mind is not

only destructive to one's spirituality but also to the cause of Christ in general, because it discredits, in the eye of others, some consecrated workers who might be of help to others if it were not that they are being discredited. More than this, it is usually the case (just about enough exceptions to establish the rule) that the professional fault-finder's family goes to the bad. For our own sake, for the sake of our families, for the sake of the cause of Christ and the church, let us pray to be delivered from the role of the professional faultfinder.

Are we builders or destroyers? Let us turn to the first part of this article and find our measure. "Blessed are they that do hunger and thirst after righteousness; for they shall be filled."

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Selected, L. A. Shumake.

Do we value Christian purity? God helping us, let us be clean.

FAITH

J. E. Bryant

(Heb.11:1) "Now faith is the substance of things hoped for, the evidence of things not seen." I must admit that the A. U. translation of this text is hard for me to understand. I like the Twentieth Century translation better.

Faith is the realization of things hoped for—the proof of things not seen. But better yet do I like Weymouth's translation: Now faith is a well grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see.

Webster says it is "an entire confidence or trust in God's character and doctrine of Christ with an unreserved surrender of the will to His guidance and dependence on His merits for salvation." I like that definition, it is up to date, but that is not why I like it. The inspired definition is certainly right. But there is a wide spread sentiment that a simple "confidence in the realization of one's hopes" and a "proof of

things not seen" is all that is necessary.

Webster carries the scriptural thought further, including other scriptural truths, not only defining faith but puts it in its true nature, making it an active faith.

Faith is an excellent thing if it be not dead. It is so essential that "without it" it is impossible to please God.

God's reward is "things not yet seen," yet hoped for. Mere belief that God exists is not faith, nor is it if we yet add to it a belief that He will reward them that diligently seek Him. Devils believe this. Faith is a combination of belief, desire and expectation of receiving what is promised; and the reward comes when faith ends, "receiving the end of your faith the salvation of your souls," says Peter.

Real faith causes us to despise present things so that they do not swerve us in our efforts to win that which is promised. Such are the characters mentioned in Heb. 11.

With "a fixed determination to employ the appointed means to secure the things

promised" in many instances required the giving up of all things earthly. Jesus said to those who boasted that they were Abraham's children, "If you were Abraham's children, you would do the works of Abraham." Abraham would not entertain the thought that any thing was impossible with God. When God said Sarah should have a son, nature said it cannot be. Abraham believed God, and God said he did right.

God said in Isaac shall thy posterity be; yet when God said "take Isaac, thine only son, who thou lovest, and offer him on a distant mountain as a burnt offering" he went and did according to the word of the Lord to the point of slaying his son.

He believed that though he slew him and burned his body, yet would God raise Isaac from the dead, to fulfill the promise, "in Isaac shall thy seed be calld."

All God's children today are Abraham's children by faith manifested through obedience.

R., Grand Junction, Colo.

One thing always wholesome and in season—benevolence.

TEN WAYS OF RETARDING AND KILLING THE CHURCH

1. Don't come to the meetings.

2. If you come, come late.

3. If the weather does not suit you, do not think of coming.

4. If you attend a meeting, find fault with the work of the officers and others.

5. Never accept an office, as it is easier to criticize than do things.

6. Nevertheless, get sore if you are not appointed on a committee.

7. If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say. After the meeting tell others how things ought to be done.

8. Do nothing more than absolutely necessary, but when other members roll up their sleeves and willingly, unselfishly, use their ability to help matters along, complain that the church is run by a clique.

9. Hold back your dues as long as possible or don't pay at all.

10. Don't bother about

getting new members. "Let George do it."

We are painfully aware that more people in the churches of today adhere to this reprint we make from another church magazine than they do to the decalogue of Moses.

It is this carnal spirit which has enveloped every once spiritual church on whose doors we find "Ichabod" written today. And we ourselves are not immune from it only as the Holy Ghost protects us, so let us war against that spirit which is found practicing any of these "ten ways of retarding and killing the church." The baptism with the Holy Ghost is the all-effective cure for the malady indicated by these symptoms.—M. McK.—Selected.

RULES FOR DAILY LIFE

Begin the day with God,
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God
And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God
Whate'er thy work may be;
Where'er thou art—at home, abroad
He still is near to thee.

Converse in mind with God,
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death
He will thee guard and keep.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—1Jno.2:1.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness.—Rom. 6:16-18.

"Intreat me not to leave thee,
Or to return from following after thee:

For whither thou goest, I will go;
And where thou lodgest, I will lodge,
Thy people shall be my people,
And thy God my God:
Where thou diest, will I die,
And there will I be buried:
The Lord do so to me,
And more also,
If ought but death part thee and me." —Ruth 1:16.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Moses Exhorts Israel to Faithful Obedience. Deut. 6:1-25.
- Oct. 13—The Danger of Prosperity. Deut. 8:1-20.
- Oct. 20—The Death of Moses. Deut. 34:1-12.
- Oct. 27—God's Instructions to Joshua. Josh. 1:1-9.
- Nov. 3—Rahab and the Spies. Josh. 2.
- Nov. 10—Crossing the Jordan. Josh. 3:1-17.
- Nov. 17—The Fall of Jericho. Josh. 6:1-27.
- Nov. 24—The Sin of Achan. Josh. 7:1-26.
- Dec. 1—The Farwell Address and Death of Joshua. Josh. 24:1-30.
- Dec. 8—The Call of Gideon. Judges 6:1-24.
- Dec. 15—Gideon and His Three Hundred. Judges 7:1-25.
- Dec. 22—The Birth and Early Childhood of Jesus. Matt. 1:18 to 2:23.
- Dec. 29—Ruth and Naomi. Ruth 1:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Sad and Happy Days of Job. Job 1:13-22 and Job 52:10-17.
- Oct. 13—David's Shepherd Psalm. Ps. 23:1-6.
- Oct. 20—David's Psalm of Praise. Ps. 100:1-5.
- Oct. 27—Jeremiah in the Dungeon. Jere. 38:1-13.
- Nov. 3—God's Children Carried From Home and Their City Destroyed. Jer. 52:4-16.
- Nov. 10—Daniel and His Three Friends at the King's

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Table. Dan. 1:3-21.

- Nov. 17—God Helps Daniel to Interpret the King's Dream. Dan. 2:31-49.
- Nov. 24—Daniel's Friends in the Fiery Furnace. Dan. 3:12-30.
- Dec. 1—King Belshazzar's Wicked Feast. Dan. 5:1-9.
- Dec. 8—Daniel in the Lion's Den. Dan. 6:10-28.
- Dec. 15—Jonah Cast into the Sea. Jonah 1:1-17.
- Dec. 22—Wise Men Bring Gifts to the Baby Jesus. Matt. 2:1-11.
- Dec. 29—Review of Lessons for the Quarter.

BIBLE MONITOR

VOL XIII

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No. 23

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ACCEPTABLE SACRIFICES

In the day in which we live there is much religious activity on every hand and a wide variety of enterprises are undertaken and advanced in the name and under the cloak of religion. During the Thanksgiving season and upon other special occasions many programs, pageants, entertainments and other special services which require much time, talent and expense are arranged and presented before the public as religious services. It is claimed by those who foster such enterprises that time, talent, energies and finances spent in these ways are sacrifices and offerings to God. This may seem plausible as men reason, but are such services acceptable sacrifices with God?

If those who advocate such services in the sanctuary would give us scriptural authority for such practices then we would not question them, but this they cannot do; in fact the New Testament teaches to the contrary. Jesus said, "My house shall be called the house of prayer." In view of the many teachings in the Gospel on matters along this line a thoughtful person naturally wonders under the circumstances and conditions existing just how much that is being carried on under the name of religion is acceptable in the sight of God.

Those who advocate these modern innovations contend that even though they lack scriptural authority, inasmuch as the services are dedicated to the Lord they are justifiable. This reminds us of what happened

with the Israelite nation under the leadership of Saul.

In I Samuel 15 it is recorded that Saul and his people were commanded to utterly destroy the Amalekites and their property. Instead of complying fully with what the Lord had commanded, they spared the best of the sheep and of the oxen to sacrifice unto the Lord. According to their own way of reasoning they were justified in so doing but in this they were sadly mistaken as is evidenced in the following passage from the foregoing chapter. "And Samuel said, hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."

According to this, when Saul did not comply fully with the commandment of the Lord it indicated "rebellion and stubbornness" and he had to suffer for it.

It will also be noticed that rebellion and stubbornness are classed the same as witch craft, iniquity and idolatry.

There is an application which we wish to make here that we feel is appropriate. It is evident that these modern innovations in religious life and service are matters that appeal to the carnal nature; they satisfy the "lust of the flesh, the lust of the eyes and the pride of life." As such they fall under the condemnation of the scriptures. As proof of this we offer the following passages. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." (Eph. 4:22). "Knowing this, that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom. 6:6.) "Dear ly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (I Pet. 2:11.) "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

(I John 2:16).

We notice from these and other like references in the gospel that the "commandment of the Lord" is to utterly destroy the carnal nature, "but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. 12:14).

Instead of complying fully with the commandment of the Lord, modern so-called Christendom has, like Saul and the Israelites, spared the "best of the flocks" as an offering to God. This indicates, like with Saul "stubbornness and rebellion" which, if persisted in shall surly mean rejection. In view of the warnings in the scriptures we are not only justified in questioning these modern innovations, but in exposing their true classification and the danger of coming under the condemnation of the Lord by partaking of such.

"THE 23rd PSALM"

B. F. Masterson

The twenty-third Psalm, is a shepherd's song and appeals to all bible readers. It seems to touch the spot.

The greater part is figurative and each reader makes his own application. I sometimes meditate on it on my bed when I cannot go to sleep. Like David, he said, "my soul shall be satisfied as with marrow and fatness, and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night watch." (Ps. 63:5, 6.) When we meditate on God's word we often draw rich lessons that satisfies the inner man with marrow and fatness, and go to sleep on it.

The first implication is that we are like sheep and that we need a shepherd to lead us through this sinful world and that we are not our own. We are bought with a price and that our shepherd is the Lord. We are His children and His heirs and joint heirs with Jesus the Christ, our elder brother, our shepherd and bishop of our souls.

We are the people of His pasture, and the sheep of his hand. Ps. (95:7). Therefore we shall not want. "He maketh me to lie down in green pastures." This spring I passed a a flock of sheep on green pastures. It

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Ezra L. Beery, Union, Ohio, Associate Editor.

was after the later rains. Many were lying down which indicated they were well filled and satisfied, contented, they did not want. "Blessed are they which do hunger and thirst after righteousness for they shall be filled." Godliness with contentment is great gain. The meek shall eat and be satisfied. (Psa. 22:26). "For He satisfieth the longing soul and filleth the hungry soul with goodness. (Psa. 107:9). How empty and discouraged we feel at times. We resort to the bible longing for something that nature nor man cannot furnish. We sit together

with the saints in heavenly places and are built up in the faith, satisfied and content and have no desire to engage in worldly amusements to gratify the lust of the flesh. He is leading us beside the still waters." Still waters run deep. So does the water of life, the word of God, it is unfathomable, but refreshing. "Ho every one that thirsteth, come ye to the waters. (Isa. 55:1).

"If any man thirst let him come unto Me and drink. (Jno. 7:37). This was my experience. When I was brought under conviction my sins bore me down on my knees praying a night and a day. When the Lord rolled away the burden of sins from my heart and filled it with joy. "Therefore with joy shall ye draw water out of the wells of salvation and in that day shall ye say praise the Lord. (Isa. 12:3). He has the living water. "He restoreth my soul." "I am come that they might have life and that they might have it more abundantly." (Jno. 10:10). "But God who is rich in mercy, for His great love wherewith he loved us, even when we were dead in

sin, hath made us alive together with Christ, by whose grace ye are saved." (Eph. 2:4, 5).

Now "He leadeth me in the path of righteousness for his name's sake." I bear His name because I am His property, therefore He leads me in the best path that I may prosper which will redound to His glory as a shepherd. He does not want His sheep to be poor and scrawny which would be a reproach to Him, whereas if His sheep are fat and sleek it is a glory to Him. The application is apparent, "We will show forth Thy praise to all generations." (Psa. 79:13).

"Who gave Himself for us, that He might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." (Ti. 2:14). The word "peculiar," means a "purchased possession." "But ye are a chosen generation, a royal priesthood, an holy nation. A peculiar people, that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light." (I. Peter 2:9).

The conclusion is, that if the Christian professor does

not live a Christian life, he brings reproach on the Father. "Yea though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me, Thy rod and Thy staff they comfort me." This is a forceful expression of faith in his leader. The valley of death is an extremely dangerous passage through which the shepherd will lead his sheep in prospect for better pasture on the other side, like a canyon lined with rocks on either side the lair of wild beast lying in wait to snatch a lamb as they are passing through. Notwithstanding the extreme danger he shows implicit confidence in his leader and his equipment, (the rod and staff) that faith is what gives him comfort. "And they shall never perish, neither shall any pluck them out of My hand." The faithful know his master from whence He is, "Fear not little flock it is your Father's good pleasure to give you the Kingdom." The good shepherd leads his sheep in and out to find pasture, and as they emerge out of the canyon, what a beautiful scene looms up before them, the tableland covered

with pastures.

"Thou preparest a table in the presence of mine enemies." See what these figures represent. Coming through the canyons thru trials, oppositions, temptations, one comes out triumphant and rejoices in the promises of the gospel, feasting on the word of God—the bread of life, which the Lord has prepared in the presence of his enemies. The beasts are howling among the rocks in the foot hills, seeing the sheep graze on the tableland but will not come out in the open for fear of being detected by the shepherd. So the worldlings and the modernist lying in wait to deceive. And those who have been worrying, not trusting in the Lord fully, were the fly bitten, that need to have applied the ointment of healing.

"Casting all your care upon Him for He careth for you." And for the faint and weary the good shepherd had a cup of water to offer. "My cup runneth over." In our experience, when weary we have seasons of refreshing from the presence of the Lord—that our cup runneth over. Our

hearts are overflowing with joy and gratitude, testifying to the truth that our shepherd is good. It is the Lord. "Surely goodness and mercy shall follow me all the days of my life and I will dwell in the house of the Lord forever," the final resting place of the souls. "In my Father's house are many mansions."

1250 E Third St.
Long Beach, Calif.

COMPANIONS

The Oath, Swearing, Slang

Ida M. Helm

Is it necessary that we have to take oath in order to convince people we are telling the truth? A Psalmist of Israel said, "Behold thou desirest truth in the inward parts. (Psalms. 51:6). Truth in the inward parts is opposed to self-deception or conscience, hypocrisy or superficial goodness. The oath has its origin in man's propensity to deceive. If we want to please God we will be truthful at all times and in all places, in season and out of season. The truth is a rock that cannot be moved. The Lord our Saviour is the truth, He is the source of

power. The oath is shifting sand, it tends to a contempt for sacred things and self glorification.

J. A. MacDonald says, "A true man loves the truth for its own sake. To require more than a word from such a man would be an insult to his honor. The heathen will call loud and long for their god to hear them, but all in vain. If we take the oath we imply that God may not notice what we are about to say and we call upon Him to hear and take notice in a special sense what we are saying. If we take the oath we act as though we think we are putting ourselves in God's presence by our own choice, yet we are never out of God's sight, He hears everything we say and sees everything we do. He says, "Swear not at all . . . but let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil." (Matt. 5:34,37).

Be true in yourself and toward God at all times and everyone will know you are telling the truth. They would be surprised if you stooped to the plane of oath taking. When Peter broke fellowship with Christ he

stooped to the low level of oath taking and cursing and swearing. As long as we fellowship with God thru Jesus our Saviour any careless use of His name pains us. The Christian bears the name of Christ and God requires that we highly honor that worthy name.

The third commandment attaches a penalty to the taking of God's name in vain. It's a solemn thought. "The Lord will not hold him guiltless that taketh His name in vain." Yet men sometimes take a false oath seemingly without fear. God is a spirit, eternal, without beginning or ending of days, infinite, all-powerful, holy, just, true. We dare not trifle with His holy name. In the Middle Ages there was a citizen of Cologne who was also an archbishop. One day a peasant overheard him swearing and seemed to wonder greatly at his conduct. "I swear," said the archbishop not as an archbishop but as a citizen." "But Sir," said the peasant, "when the citizen goes to perdition what will become of the archbishop?"

Jesus says, "I say unto you swear not at all." (Matt.

5:34). Swearing, cursing, slang, foolish talking, jesting, are inexcusable and contemptible, poisoning the atmosphere for those who hear and doing great harm to the one who so fearlessly trifles with God's name. At one time a man noted for his piety and love for God was with a group of people when a man embellished his conversation with such words as, the deuce, the devil, Oh gosh, darn it, and finally attached an oath to God's name. "Stop it!" said the Christian. "I said nothing while you only used freedom with the name of your own master, but I insist you shall take no freedom with the name of my Master."

James 5:12 says, "But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Let us read Jeremiah 4:2 and take warning from what happened to God's people of old. "By swearing and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood."

R. 2, Ashland, Ohio.

CHRONICLES OF THE CHRISTIAN CHURCH

O. C. Cripe

Chapter 17

"Blessed Bible, how I love it,
How it doth my bosom
cheer!

What hath earth, like this
to covet?

O, what stores of wealth
are there?"

The New Testament

The New Testament, as we have it today was not compiled together as one book until about the third century; although we know that it was written during the apostolic age.

The original manuscript of Epistles and gospels are not in existance as any one knows of. There are a number of very old manuscripts in differnt museums and libraries. Among them are three that are considered the oldset, the Codex Sinaiticus, Codex Vaticanus, and Codex Alexandrianus. The first two are considered to have been copied from other manuscripts between the years 300 and 400 A. D.

There are near one hundrd other manuscripts that are called uncial man-

uscripts. These manuscripts were written with what were called uncial letters, first used in the first century before Christ and not used later than the tenth century, A. D.

Constantine, in the beginning of the fourth century, A. D. ordered fifty manuscripts to be made for the church. It is quite probable that Codex Sinaiticus, is one of those copies that Constantine ordered made. The Codex Vaticanus manuscript is considered the oldest of any manuscript of the Bible. At present it is in the Vatican library at Rome, Italy; where it has been for at least four or five hundred years. The Codex Alexandrianus manuscript, is in the British museum at London, England. The Codex Sinaiticus manuscript, is at St. Petersburg, Russia.

The manuscripts, whether the original, or copies of them were read to the congregation every Sunday, or first day of the week, during the second century and all the early church fathers of the first four centuries of this era, who wrote on the subject of the Christian

religion quoted from almost all the books of the new Testament.

There had been an emperor after Constantine by the name of Julian who tried to destroy the gospel from the world; and it is estimated that if that emperor had succeeded in doing so, it could have been duplicated again from the writing of the fathers of the three first centuries of this era.

"Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?" This question had been asked of a certain literary party in London, England. At that party there was a certain judge, Lord Hailes, having all these writings went to work, and after two months, he says: "There have I been busy searching for chapters, half chapters and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from

those writings except seven verses, which satisfied me that I could discover them also."

Polycarp, who was a disciple or pupil of the Apostle John, in writing an epistle to the Philippians, quotes some forty passages from the New Testament. Irenaeus, was a young man when he visited Polycarp who had become very aged and says he heard Polycarp tell that he had talked to the Apostle John. Irenaeus did quite a lot of writing. In his writings he quotes over seven hundred passages of every book of the New Testament, excepting the third epistle of John, and the epistle of Jude.

Tertullian lived at the latter part of Irenaeus' life. Tertullian was one of the greatest writers of the second century. In his writings he makes over eighteen hundred quotations from every book of the New Testament except the epistle of James, the second and third of John and the epistle of Jude. Origin, who was born about 185 A. D. (thirty-five years before Tertullian's death) was another very extensive writer of this age. In his

writings he makes almost six thousand quotations from every book of the New Testament.

These quotations correspond to the manuscripts that our Bible is translated from, which is a strong testimony that those manuscripts were transcribed correct. Hence, we can rely upon the accuracy of it. That being the case, we can of a truth sing:

"How precious is the book
divine,

By inspiration given!
Bright as a lamp its doc-
trines shine,

To guide our souls to
heaven."

There were a number of epistles written by some of the immediate successors of the apostles that are considered by most all students of the writings of the early part of this dispensation, to be authentic, such as the epistle of Barnabas--Barnabas being a companion of the Apostle Paul. There is also an epistle called the "Pastor," written by Hermas, a Christian, living at Rome to whom St. Paul sent greeting as recorded in Romans 16:14. Clement, a fellow laborer with St. Paul (Philip 4:3) also wrote an

epistle to the Corinthians. Those three epistles were read in the churches during the first three centuries and esteemed very highly but for some cause were not classed as canonical.

At the present time there has been translations made of the Bible in about all languages and dialects. In the English language there has been a great many translations. About 1380 Wycliffe with some of his followers, translated the entire Bible into the English language from the Latin Vulgate. This was before the days of printing, so it existed in manuscript form until about 1848 when it was printed. In 1525 Wm. Tyndal began the publication of his translation of the New Testament. The Miles Coverdale translation came out in 1535. Then came what is known as the Matthews Bible, 1537; the great Bible, 1539; the Geneva Bible, 1560; the Bishops Bible, 1568; Reim's New Testament 1582; then came the Authorized Version, 1611. The Revised Version came in 1885. There are other translations of the New Testament such as the Emphatic Diaglott, 1864;

Moffat's translation 1900; Weymoth's translation in 1902; Young's translation of the Bible 1898; Twentieth Century New Testament, 1904; and Goodspeed's American translation, 1923.

Some of these translations are very good, but it seems as though there has never been a translation come out that has supplanted the Authorized, or King James translation. Quite a number of those other versions has given the literal rendering of some words which the Authorized has not given. One is "Baptizo." The Emphatic Diaglott and Rothenham have translated this word "Immerse." We, people, who are Baptist in our belief think that is good, but when we come to some other places in some of those translations we find some text translated that we can't agree so freely with; one is the commission. (Matt. 28:19): "Therefore go and make disciples of all nations, baptizing them into the faith of the Father, the Son, and the Holy Spirit." This, we find in the "Twentieth Century New Testament." There are a

number of other versions that might be a help to the Bible student in getting the text in our every day language; but when it comes to one we feel to rely on, in our estimation, it's the old Authorized, or King James, translation, out of the original tongues, and with the former translations diligently compared and revised."

We will now close our series of articles, under the above title. Not because the subject has been exhausted, as there could be volumes written of what is left on record by the fathers of the Christian church during the first three centuries of the present era. If the reader has been benefited by our writing, give God the the praise.

We want to thank the publishing board of the Bible Monitor and especially the dear editor, Bro. L. W. Beery for using those articles in the columns of the Bible Monitor.

The tree that is used for ship masts does not grow in hothouses, but on mountain tops and storm-swept plains.

THE IMPORTANCE OF CHURCH MEMBERSHIP

Sister O. T. Jamison

The church is of high origin. It is of God. It is of priceless value. It's establishment cost the blood of Christ. It is held in high esteem, for Christ loved the church and gave Himself for it. (Eph. 5:25). The church is the kingdom of God, and His kingdom is an everlasting kingdom; "of the increase of His government and peace there shall be no end." (Isa. 9:7).

It is important to become a member of the church, for in the church is salvation. We have no promise of salvation out of it. We get into the church through Christ. We cannot enter in any other way. "By Me if any man enter in he shall be saved." (Jno. 10:9). We enter the church in Christian baptism and if we are in Christ we are in the church. For as many of you as have been baptized into Christ have put on Christ. (Gal. 3:27).

If we leave the church we leave Christ. In the struggle for eternal life, the

crown is to him that holds out faithful to the end. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). In the church we learn the great lesson of perserverance—a faithful continuance in well doing. It is there that we learn the lesson of brotherly love and brotherly forbearance. Without the church there could be no preparation for heaven. We would lack life's discipline—the struggle of the newborn soul for victory over the world. There would be no means of growth in knowledge and spiritual life, no life of separation from the world, no means of self denials, of bringing into subjection all that is evil in human nature and developing all that is good.

In the church there is communion with God, union with Christ, and fellowship with the saints. The church is the "pillar and ground of the truth" and holds up before the world the pure Word of God, and invites sinners to come to Christ, the way of salvation. It is the church that sends out God's faithful ministers and sustains their labors by her example in obeying the

commandments of God and in maintaining the principles of the Gospel of Christ. Each member has a part in this great work, and as each one gives and as each one does so shall be his reward. It is a good work for Christ who gave Himself for the church. In the church "we are laborers together with God," then, as God gives the means and the power to do, each one should use them and not withhold them.

The church is an organization complete within itself. All her members receive her care, her love, her protection. All who join the church must come out from the world and be a separate people. God has put within the church all that is good, all that is needful for man's happiness here and hereafter. In the church the soul is fed with the Bread of Life; and the thirsty soul may drink the Water of Life. Within her embrace is life, and liberty, and exercise for all that is lawful, and pure, and holy. The first step towards the church is a step towards Heaven.

The first step from the church is a step towards sin and death. Sin degrades,

seeks lower levels—the level of the world that lieth in sin. Some are drawn away by a desire to dress after the fashion of the world. God would not have us decorate the body that shall die, but he would have us adorn the soul with Christian graces. Others are enticed into the meshes of some secret order where they spend their time and means to the furtherance of the kingdom of darkness. Then others, becoming restless under the restraints which Christ has thrown around His people for their protection from the inroads of the world, the flesh and the devil, seek more liberty in ways where the cross of Christ is not felt, and they need not bear His yoke.

Selected from tract published by Brethren General Mission Board, many years ago.

Quinter, Kans.

A PETITION

J. A. Leckron

We have on our desk, a petition, sent out to all the eight divisions of the Original Dunkard church, in a

large 12-page document, asking all the divisions to come back to the Church of The Brethren. It is published by Grant Mahan of Homestead, Florida, and in our opinion is doing more to keep those good old plain Brethren and Sisters from coming over into the Dunkard Church where they belong than anything I have seen or read. He says he is going to stay where he is, and advises all others to do the same, and does not seem to realize that he is working against Christ's church, and yet we as a church, let him put his articles in and through the columns of the Monitor, because his own paper (The Gospel Messenger) will not print his articles.

We are like some other Brethren in the Dunkard church, we do not like to see some one who is working against the church as a body, have the right to crowd out other good articles of good, honest and loyal members of the Dunkard Brethren church, and we think it is high time to call a halt to such practice.

We want to call your attention to some of the things contained in this long

petition of twelve pages. If any of our readers have a copy of this petition, please turn to page two under the title of "Fiddle" it says, "It has been said that the Fiddle or Violin appeared first on General Conference Platform, and that, in a single piece, (The Lord's Prayer). That was at the 1934 conference. In 1935, it appeared often and seemed to feel at home." Now my dear readers, when such things are gaining ground on General conference platforms, do you think Grant Mahan, or any other man can stop it? Nay verily. He is too late. He claims it is wrong to leave the church. We say so too, but it is not wrong to leave the meeting house, and the crowd that are growing more worldly each day, and join with the people of God who had to reorganize the Church of Jesus Christ like the eight did in 1708. Now if it is wrong to reorganize as he says it is, why does he not go back to the Roman Catholic church and get them to go back to the original Holy Catholic church? Alas! It is too late, and Grant Mahan will learn, possibly when it is too late,

that he should be like Alexander Mack and seven others, who came out from among the unGodly practices and be like Christ would have us to be. If it was wrong for us as Dunkard Brethren to come out from among them that are walking disorderly, and to reorganize the church we hold so dear to us, then it was wrong for the eight in 1708 to reorganize. Oh Brethren, let's be consistant.

Now on the same page under the title of "The Theatrical." "The play or drama or theatrical has taken a front seat in our seminary and church interest, both, in writing and on the church stage. It was remarked that the four Elders, who acted as one of the stars in the Elizabethtown drama at 1935 Annual Meeting, bid fair for fame on the Dunkard stage." Listen Brethren, we detest anyone using the word "Dunkard" in this connection, for there were no Dunkards on that stage, but most anything but one, and we cannot see why they want to use the word Dunkard so much now, since they threw it away in 1908.

Does any reader of the

Monitor think for a minute that you can reform an organization that is using the General Conference platform for a theatrical stage?

On page two under title of "Unusual" is this: "The 1935 Conference produced the first entire Necktie Official Body—though otherwise efficiency was manifest, so the report comes." Brethren and Sisters of the Dunkard Brethren church, would you stand for such things on our Annual Conference platforms? As this article might get too long we will close by asking all who doubt what is said in this article, to write to Grant Mahan, Homestead, Fla., and he will send you one of his large petitions, and read it for yourselves. A postal card will do it.

Greentown, Ind.

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 • **NEWS ITEMS** •
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THE PLEASANT RIDGE CHURCH

The Pleasant Ridge church enjoyed their love feast on the evening of October 12th with 83 surrounding the tables. Elder D. W. Hostetler officiated. A brother

was taken into the church on former baptism on Saturday evening.

Our regular quarterly council will be held November 9th.

Ethel Rush.

WAYNESBORO, PENNA.

We, the Waynesboro congregation, were much pleased to have Bro. Harry Bowser, of Brookville, Ohio, come and hold a series of meetings in our church at this place. It began Sunday, October 13th and continued for two weeks.

Bro. Bowser preached 17 strong spirit-filled sermons.

Although there were none added to our number at that time yet we feel that such unadulterated gospel messages, that came from night to night, left an imprint in the hearts and minds of his hearers, that will not be forgotten and will be as bread cast upon the water to be gathered in God's own good time.

We feel by Bro. Bowser's coming all have been much encouraged and built up in that most holy faith once delivered unto the saints.

His visits have been very much appreciated in the homes. And especially in the one that has been so much bereaved by the death of the dear mother.

We feel that he stands four square on the principles of an unadulterated gospel and upholds nothing else to a dying people than such.

Our prayer in his behalf is that the Good Lord will give him health, strength, wisdom, knowledge and

foresight that he may continue to labor in the vineyard of the Master, and that the work will prosper and grow in his home congregation as well as others.

Since our last report to the Monitor family we have been made to rejoice. The first of September we had five added to our number in the Waynesboro congregation.

We expect, the Lord willing, to hold our love feast and communion on Thanksgiving Day, an all day meeting.

We wish to extend an invitation to all who can come and enjoy the meeting with us.

We have Sunday School and preaching each Lord's Day morning. Also an evening appointment the first Sunday evening of each month.

Sister Mae Tharp.

GOSHEN, IND.

The Goshen Dunkard Brethren church have surely enjoyed a spiritual feast.

Our two weeks' revival began on October 6th, closing October 20th, conducted by Elder Peter Lorenz of Peru, Ind., resulted with six accessions to our number. One week later three more were baptized and on Saturday afternoon, November 9th, after the 2 o'clock service another one was received into the church just prior to our love feast in the evening. All ten new converts were at the tables with 63 others, a total of 73. The ministers with us were Elder D. W. Hostetler, North Manchester, Ind., Elder J. P. Robbins, Laura, Ohio, and Elder Peter Lorenz of Peru,

Ind., the latter officiating.

Bro. Hostetler gave a splendid sermon on Saturday afternoon. On Sunday morning we had a goodly number for morning devotion and breakfast, with 120 in Sunday School and more for preaching services. The message was given by Bros. Lorenz and Hostetler, also Bro. Robbins closed with impressive remarks. Their subject was "The Home." All three presented their words with power, we feel directed from God.

Others from the Pleasant Ridge church in Ohio, the Englewood church in Ohio, the Plevna, Midway and Fairview churches of Indiana were with us which helped make these services more uplifting. Bro. Ezra Beery led the song services which all enjoyed. We appreciated and thank all those who were with us, and for their service so ably given by the ministers and Bro. Beery. May God bless us all and we are sure as we are privileged to come together on such occasions we are built up in "Most Holy Faith."

We urge an interest in your prayers for the work at this place, especially for several who are so near the kingdom.

Sister Sarah E. Yontz
1201 Chicago Ave, Goshen, Ind.

ELDORADO

The Eldorado congregation met in regular quarterly council on September 14th with our Elder, Bro. Kreider, preaching. At this time the work was taken care of in preparation to our love feast.

Our love feast was held October

12th and was well attended and enjoyed by all.

Pearl Troutwine, Cor.

WATERFORD, CALIF.

Waterford congregation met in a special council Tuesday evening, October 29th with our Elder, Bro. J. A. Root, in charge. Meeting opened by song after which Bro. M. S. Peters read Romans 14, then prayer.

We decided to change the date of our love feast from November 9th to February 22, 1936, following a two weeks' revival meeting.

We had so much hoped to get some of the ministering brethren from the east to hold our meeting this fall but God did not see fit to grant us that blessing; so therefore we meekly bow our wills to His great will, and trust Him for the future. We decided to get some of the brethren on the Pacific coast to hold our meetings.

We have started a building fund by setting aside the collections of the first and third Sundays of each month for that purpose. We need a building very badly as our house is quite small and is a rented one. Pray for us that we may not grow weary in well doing; but that we may ever press onward trying to win souls for Christ, and ever be faithful in the work of the Master.

We extend a hearty invitation to any of the members who may be passing through to all of our services. Sunday School each Sunday at 10 o'clock. Preaching, 11 o'clock. Preaching Sunday evening at 7:30.

Ida E. Peters, Sec.

P. O. Box 113, Waterford, Calif.

WALNUT GROVE, IND.

No. 1

O when shall I see Jesus,
And dwell with Him above?
To drink the flowing fountains,
Of everlasting love?
When shall I be delivered
From this vain world of sin?
And with my blessed Jesus
Drink endless pleasures in

No. 2

But now I am a soldier,
My Captain's gone before,
He's given me my orders,
And tells me not to fear;
And if I hold out faithful,
A crown of life He'll give;
And all His valiant soldiers
Eternal life shall have.

No. 3

Through grace I am determined
To conquer though I die,
And then away to Jesus,
On wings of love I'll fly.
Farewell to sin and sorrow—
I bid it all adieu.
And you my friend be faithful,
And on your way pursue.

No. 4

And if you meet with troubles,
And trials on the way,
Then cast your cares on Jesus,
And don't forget to pray.
Gird on the heavenly armour
Of faith and hope and love,
And when your race is ended,
You'll reign with Him above.

No. 5

O do not be discouraged,
For Jesus is your friend,
And if you lack for knowledge,
He'll not refuse to lend.
Neither will he upbraid you,

Though often you request,
He'll give you grace to conquer,
And take you up to rest.
Bessie T. Wantz.

HEBREWS 12:1, 2

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

These verses suggest many very beautiful thoughts, and amongst the outstanding is the thought of separation from worldly allurements. "Lay aside every weight."

Baggage or weights may be necessary but those that hinder should be laid aside.

In our travels we soon learn to lay aside all but the necessary. These words suggest that there is a certain weight or sin that has fastened itself more firmly in our nature than others, and will "beset" if we do not

lay it aside.

These verses are the picture of a foot race, where contestants are contending earnestly for the prize.

In order to run successfully we need to run light, lay aside the extra weights.

Let us note some of the weights that may hinder in the race.

First. Money or desire for wealth. Many in this day are overcome in their desire for riches. Misappropriated wealth has caused the misery this old world is in now. Hunger, lack of clothing, shelter and intense bodily suffering is the cry everywhere.

Money is the God of many.

Second. Worry, worry. In this day of hardship countless thousands are worrying over conditions as they are and perhaps over conditions that will never come. Paul says, "Be careful for nothing." Not reckless, indifferent, but care free in the Lord.

An old lady said, "My life is full of troubles that never come." How oft in the storms of life the cargo is over weighted with cares or worries. Imaginary woes are but image-notions.

Third. Grudges or jeal-

ousy. Ill will or hatred with an unforgiving spirit will retard the progress of any believer and cause defeat in the end.

Fourth. Another weight may be the old man, sin in the flesh, carnality. It is that touchy, grouchy nature that causes the defeat of many.

Fifth. Evil habits are besetting sins. Habits once fixed become a part of man and may cause a desperate struggle to lay aside.

The next rule is to "run," "Go." Not at the count of number but at the word. Man needs to strip for the race and then run. A certain minister was asked what was necessary to Christian victory and answered by saying, "Lay aside weights, then run." What next? "Run." What next? "Keep on running."

Man is not to turn from side to side, neither look back, for in so doing pace is lost.

This old world is a great amphitheatre in which every Christian is running with the eyes of heaven, hell and earth turned watching the outcome.

Our eyes must be kept on the goal. Look ahead.

"Looking unto Jesus." Brother, you cannot afford to lag behind. Wake up. Press on, stay by.—Selected.

WORLDLINESS THE CURSE OF PROFESSED CHRISTIANS

Friend: If you are a professed Christian then be sure and read the following Scripture and take your own picture.

If you are flirting with the world then you are deceived of the devil if you think you have been "born again." First John 5:4-5 says, "For whatsoever is born of God overcometh the world." First John 2:15-17 says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." The word "lust" means—to long for—eager desire for any earthly thing more than is

needful. God says such desires war against the soul and we must give them up. Read I Peter 2:11.

A beautiful home, a fine car and fashionable clothes have caused many Christians to backslide and lose their souls. The true Christian's longing is for the home in heaven. Read Heb. 11:9-10; Heb. 13:13-14; II Cor. 5:1; John 14:2; Rev. Chapters 21 and 22. If we love the things of this life the love of God is not in us. The love of money is also worldly. Professed Christians, take warning and read Eph. 5:3-5; I Tim. 6:9-12. Covetousness is idolatry, Col. 3:5. If you love money and do not give to the great cause of God, beware you are an Idolator. Remember, we must all give account to God for our Stewardship, which means the use we make of our money that God has given us,—the ability to earn here on earth. Read Luke 19:12-27. Our Lord Jesus said the cares of this world, etc., and Covetousness are the causes of barrenness of Spiritual life. Be sure and read Mark 4:19; Matt. 19:16-21; Psalms 10:3; Psalm 23:5; Luke 12:34; I Tim. 6:6-12.

(Covetousness causes men to fall from the faith.—verse 10).

Fashion! If the Twentieth Century women would serve God as faithfully as they serve fashion and the beauty parlor, the world would have a religious revival and all heaven would rejoice. God says, "Be not conformed to this world," Rom. 12:2. Now the word "conformed" means to be like, or act according to customs or fashion. Now read Isa. 3:16-25, and see what God has to say about many of the modern flappers, also I Tim. 2:9-10; I Pet. 2:3, and see how a professed Christian should dress.

Oh, Friends, be sure you have on the wedding garment of salvation.

Is your hair bobbed? God says long hair is a glory to a woman (I Cor. 11:15), but a lot of professed Christians don't seem to care a rap for what God says. Fashion says—short hair! so fashion goes,—for fashion is their idol! Many professed Christians are spending enough money and time on fashionable homes, clothes, and the superfluous things of this life, to care for their un-

wanted, unborn offspring, but remember, God is going to judge this sin in the "Great Day."

Pleasure: What about Pleasure? Read Heb. 11:24-26. Moses gave up the pleasures of worldly society and chose rather the reproach of the world, greater treasure than its pleasures for he had respect unto the heavenly reward, God says, "She that liveth in pleasure is dead while she livs." I Tim. 5:6. The Word says in the last days men will be lovers of pleasure rather than lovers of God. Read I Pet. 4:2-5. In this scripture the true Christian is thought peculiar because he takes Moses' stand. In Eccl. 11:9, God warns even the youth of the danger of these worldly pleasures and says He will bring it all against them in the Judgment.

Now, friend, search your heart and life and see if the the above is your picture and be sure you are "born again." John 3:3. If you live like the world and dress like the world and mix in their pleasures: Movies, dances and allsuch, then you are not "born of God," for the Word says, "Wherefore

come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:17-18. We must not have one spot of the world on us. Read James 1:27. Jesus said we are not of the world even as He was not of the world. I John 5:4 says, "And this is the victory that overcometh the world even our faith." Now professed Christians, if you are a friend of the World, God calls you an adulterer. Read James 4:4.

"If one is truly "born again" they will attend the house of God. Read Heb. 10:25. They will also work for God to help save souls. Read Matt. 25:14-30. The servant, in verse 30, is a professed Christian, who was lazy and did not use the only talent he had to serve God, and to work for souls, so lost his own soul. Remember, the primal work of Christians is for the salvation of lost souls. Notice these servants were Jesus' own servants (professed Chris-

tians) and not the rank and file of folks. Notice verse 14 and verse 8 of this same chapter, the foolish virgins had no oil, (oil is a type of the holy spirit here), and these foolish virgins were all professed Christians, who were without the Holy Spirit. Be a possessor not a professor.

Now, dear friend, for the sake of your own eternal welfare, repent of all sin, confess Christ as your personal Saviour (if you have not already done so), give up worldliness for Jesus' sake and serve Him with all your heart and work for the salvation of souls, then you will have nothing to fear in that "Great Day," for God will reward the faithful (Matt. 25:23), but, remember, that if you love the world (the carnal) and have friendship with the world, then you are God's enemy. James 4:4.

Mrs. Dora A. Menke.

FOOD FOR THOUGHT

L. A. Shumake

There can be no national welfare without national

unity and action. That can not take place unless there is national unity and ideas in fundamentals. Without this a nation is a "house divided against itself;" of course it cannot stand.—Theodore Parker.

MEDITATION

Meditation is prayer's handmaid, to wait on it, both before and after its performance. It is as the plow before the sower, to prepare the heart for the duty of prayer, and the harrow to cover the seed, when 'tis sown. As the hopper feeds the mill with grist, so does meditation supply the heart with matter for prayer.

If you would believe what God says you must take what God gives.

Saying "No" to God means saying "Yes" to the devil.

Spiritual faith is better than sensual sight.

You can usually tell when you are on the right road, it is up grade.

ADULT SUNDAY SCHOOL LESSONS

- Oct. 6—Moses Exhorts Israel to Faithful Obedience. Deut. 6:1-25.
- Oct. 13—The Danger of Prosperity. Deut. 8:1-20.
- Oct. 20—The Death of Moses. Deut. 34:1-12.
- Oct. 27—God's Instructions to Joshua. Josh. 1:1-9.
- Nov. 3—Rahab and the Spies. Josh. 2.
- Nov. 10—Crossing the Jordan. Josh. 3:1-17.
- Nov. 17—The Fall of Jericho. Josh. 6:1-27.
- Nov. 24—The Sin of Achan. Josh. 7:1-26.
- Dec. 1—The Farwell Address and Death of Joshua. Josh. 24:1-30.
- Dec. 8—The Call of Gideon. Judges 6:1-24.
- Dec. 15—Gideon and His Three Hundred. Judges 7:1-25.
- Dec. 22—The Birth and Early Childhood of Jesus. Matt. 1:18 to 2:23.
- Dec. 29—Ruth and Naomi. Ruth 1:1-22.

PRIMARY SUNDAY SCHOOL LESSONS

- Oct. 6—The Sad and Happy Days of Job. Job 1:13-22 and Job 52:10-17.
- Oct. 13—David's Shepherd Psalm. Psalms 23:1-6.
- Oct. 20—David's Psalm of Praise. Psalms 100:1-5.
- Oct. 27—Jeremiah in the Dungeon. Jeremiah 38:1-13.
- Nov. 3—God's Children Carried From Home and Their City Destroyed. Jeremiah 52:4-16.
- Nov. 10—Daniel and His Three Friends at the King's

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Table. Dan. 1:3-21.

- Nov. 17—God Helps Daniel to Interpret the King's Dream. Dan. 2:31-49.
- Nov. 24—Daniel's Friends in the Fiery Furnace. Dan. 3:12-30.
- Dec. 1—King Belshazzar's Wicked Feast. Dan. 5:1-9.
- Dec. 8—Daniel in the Lion's Den. Dan. 6:10-28.
- Dec. 15—Jonah Cast into the Sea. Jonah 1:1-17.
- Dec. 22—Wise Men Bring Gifts to the Baby Jesus. Matt. 2:1-11.
- Dec. 29—Review of Lessons for the Quarter.





BIBLE MONITOR

VOL XIII

December 15, 1935

No. 24

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and
Scriptural in practice

OUR WATCHWORD: Go into all
the world and preach the Gospel

CUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

EXCEEDING GREAT JOY

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen His star in the east, and are come to worship Him." (Matt. 2:1-2). In this passage from the book of God we have record of some events of history which mean much to the human family. Even though many centuries have passed by, many changes have taken place, many generations of men have come and gone since these events transpired we are still impressed with the significance of these extraordinary occurrences and take great delight in reading the accounts pertaining to them.

With the coming of each Christmas season we think of the birth of Jesus, of the Wise Men, and the Star. There are so many events, many of them miraculous, in connection with the birth of our Savior that one cannot seriously meditate on them without a feeling of awe.

There has been much speculation as to who these wise men were, where they came from and how it happened that they noticed the appearance of the star and were aware of what it signified when doubtless, thousands of their fellow-men were not aware of the appearance of the star much less what it signified. Evidently these wise men were God fearing men and this no doubt accounts for their ability to comprehend what was going on. David tells us "The fear of the Lord is the beginning of

wisdom: a good understanding have all they that do his commandments."

Apparently these wise men were aware of what had been prophesied centuries beforehand. "I shall see Him, but not now; I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Num. 24-17.) They had faith in the divine revelation that promised them a Messiah which is evidenced by their watchfulness for the sign that was to denote His coming.

It is evident that the coming of Jesus meant much to these wise men, for "When they saw the star, they rejoiced with exceeding great joy." They no doubt had knowledge of the downfall and depravity of the human family and its hopelessness without the intervention of Divine Providence. They realized no doubt that the only hope for them and their fellowmen in this world and in the world to come was the fulfillment of what had been promised by the prophets of God.

Many centuries had passed since the Messiah had first been promised and no doubt many had given up all hope of a Savior for this sin cursed world. To those who were yet looking and waiting in faith believing for the promised Christ it was indeed a grand and glorious sight to behold that bright and beautiful star beaming forth from the heavens the glad news so long awaited.

To the wise men this meant redemption and salvation for the lost and sin cursed world and a bright hope of a future state of everlasting happiness. Indeed they had great reason to "rejoice with exceeding great joy."

With us the same condition obtains. The angel that announced the birth of Jesus to the shepherds declared, "I bring you good tidings of great joy, which shall be to all people." We too, like the wise men, have reason to rejoice that our God did not disappoint us by failing to fulfill His promises but that He did send us a Savior who brought from heaven to earth a saving gospel and that through faith in Him and obedience to His gospel

we can have remission of sins and be at peace with our Maker and God. As we meditate upon these sacred things this another Christmas season may our joys be increased as a result of sacrificial giving in the service of our Lord and Savior Jesus Christ.

NOTICE

If there are Elders or Ministers who are willing to change location, please get in touch with the General Mission Board.

If you know of prospects for saving souls, which cannot be taken care of by the local congregation, inform the General Mission Board. It is our desire to do what we can with the funds, etc., that are available.

General Mission Board.
Per Marion Roesch, Sec.

GOD'S GLORY OR OUR OWN?

Ida M. Helm

"There was no room for them in the inn." (Luke 2:7.) The Son of God, the Messiah King came all the way from heaven to earth and sought shelter in the inn

but there was no room for Him, it was filled with a motley crowd of worldly things so He retired to the stable and slept in a manger.

The people of Bethlehem suspected nothing out of the ordinary when the Christ child was laid in a manger. The world was in heathen darkness, and from the universal darkness rose the Star of Bethlehem, "But the world's heart was centered on the things of its own making and there was no room for Christ in the inn that first Christmas night, nor any time thereafter in the life of the nation. He came to save. The shepherds heard the song of the angels and left their sheep to kneel at the feet of heaven's Prince. Wise men came from far to see the heir to the throne of David and offer Him gifts fitting for a king. But the Jewish nation closed its doors against the Christ to which their prophets pointed. They had no room for Him. Sad comment on the nation.

We infer that if Christ came among us today every door of every home, city, state and nation would be wide open to receive Him.

BIBLE MONITOR

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But would they in reality? True, the heart, the home and the nation are willing to accept a certain conception of their own making for the Christ, it is a creation centered in self, it does not glorify the Father, but fills th Christmas season with revelry and worldly pleasure.

We open the Bible and read, "Joy to the world the Lord is come." "The word was made flesh and dwelt among us. (And we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth." (John 1:14.)

Christians behold that light that through connection with Christ they may reflect it to the farthest corners of earth's darkest regions.

This Christmas season, 1935, the human race sadly needs to be lifted out of the sordidness of earth's sin and shame and misery. If we attune our ears and open our hearts to the clarion call of God, "Glory to God in the highest and crown Him Lord in our hearts and lives it will be an antidote for all our ills. Long ago Moses cried unto the Lord from the hunger and longing in his heart, "I beseech Thee, show me Thy glory." (Ex. 33:18. It is His glory we must see not our own. What a wonderful effect there would be upon this earth if we refused to celebrate Christmas 1935, as a mere holiday of tinsel and Santa and selfish pleasure and unitedly and humbly beseech the Christ of Bethlehem to glorify Himself in the muddled affairs of humanity as King and Redeemer. We would rise from our knees to behold the dawn of a new day.

"God also hath highly exalted Him and given Him

a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11.)

Our life-work is taken into God's plan for the kingdom of His Son, but every person's hope of realizing that blessing and sharing His glory rests with himself—in his attitude toward the Savior of the world—Christ of Bethlehem.

Though the world in general does open its doors to a fabricated Christ of its own manufacture, the lamentable fact remains that were Jesus on earth today going about as He did nineteen hundred and thirty-five years ago, followed by the same group of loyal workers, preaching the same stern truths which pointed out men's sins, unmasked hypocrisy, demanded self-sacrifice and obedience to all Christ's teachings, doors everywhere would be slammed in His face and hearts would close against him, for it is plain that the whole world out of

its Christmas debauchery has come to think of the Messiah as the exact opposite of the Christ of Scripture.

In the days of His earthly ministry when the howling mob was told to choose between Jesus or a robber, the cry arose, "Not this man but Barabbas."

Pilate in hard hearted Sincerity declared to Jesus, "Thine own nation hath delivered Thee unto me." Alas! In its ignorance the nation decreed the Messiah King must die! Today men choose the Barabbas of their own making and liking because they possess ideas but not conviction, established rules but not faith, love of self more than love of God, so they decree the fabrication of their own creation shall live but Jesus must die.

The tabernacle, "tent of meeting" for God and men is God's picture of His plan of salvation for man. It prefigures His purpose to dwell in them and walk in them. Man was brought into "the tent" into the presence chamber of the King by the way of the altar of sacrifice. When Moses finished the work given him

to do by God with everything done as directed, God accepted it. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Exodus 40:34.

It is in obedience to God and His plan of salvation that God manifests His glory today. The believers life is a life hid with Christ in God and each Christian life should keep hid with Him throughout the Christmas season then God can manifest His glory in us.

"His was the wonderful
surrender,
The putting off, the stooping
low;
The gift of love so strong
and tender
That we His blessedness
might know."

R. 2, Ashland, Ohio.

THE REASONABLENESS OF A CHRISTIAN LIFE

Sylvia Vogelsong

True religion is the perfection of human nature, the foundation of public order and private happiness. Christianity is the most excellent and useful institution, having the promise of the life that now is, and of

that which is to come; it is the voice of reason, it is also the language of the scripture! The ways of wisdom are the ways of pleasantness, and all her paths are peace.

For our blessed Savior Himself assures us, that His precepts are easy, and His burden light. The religion which He came into this lower world to establish, is a rational service, a worship in spirit and in truth; a worship worthy of the Almighty to receive, and of a nature of man to pay. The gospel places religion not in speculation or outward show; but in purity of heart, and holiness of life.

The sum of our duty according to our Lord and Master Himself, consists in the love of God, and of our neighbor; according to St. Paul, in denying ungodliness and worldly lusts; and in living soberly, righteously and Godly in this present world; according to St. James, in visiting the Fatherless and widows in affliction and in keeping ourselves unspotted from the world, for this it most earnestly contends and lays the greatest stress, as a way to substantial happiness.

Is Christianity merely a system of refined morality? No, it is an act of grace, a plan of Providence; designed for the recovery of mankind from a state of degradation and sin, to the favor of the Almighty, and to the hopes of a happy immortality through a Mediator.

True religion consists in a repentance towards God, and in Faith in the Lord Jesus Christ, as the person appointed by the supreme authority of heaven and earth, to reconcile apostate man to his Creator, as a sacrifice for sin. The practice of true religion is much easier than the service of sin which at its best is the vilest drudgery and yields the worst kind of wages. The wages of sin is death. But the gift of God is eternal life through Jesus Christ our Lord.

We are in every situation, surrounded with many snares and temptations; in such a disordered state of affairs to maintain a course of strict piety takes the grace of God and an overflowing of the Holy Spirit in our lives. There are however, many instincts interwoven in our very being, as

restraints from sin, and incitements to virtue.

True religion or the gospel enjoins no duty but what is fit and reasonable: it calls upon all its professors or possessors, for there is a vast difference between one who professes Christ and one who possesses Christ, to practice reverence, submission, and gratitude to God; justice, truth, and universal benevolence to man.

From the least to the greatest commandment of our dear Redeemer, there is not one which impartial reason can find fault with. His law is perfect; His precepts are true, and righteous altogether. Not even those excepted, which require us to love our enemies, to deny ourselves, and take up our cross and follow Him. To forgive an injury is more generous and manly than to revenge it; to suffer poverty, reproach, and even death itself, in the sacred cause of truth and integrity, is much wiser and better than to make shipwreck of faith and a good conscience.

Besides to render our duty easy, we have the example as well as the commands of our blessed Lord.

The Master of morality, Jesus Christ the righteous; his behavior was in all respects, conformable to his doctrine; his devotion towards God. How sublime and ardent! Benevolence towards men, how great and diffusive! He was in His life an exact pattern of innocence, for He did no sin, neither was guile found in His mouth.

Therefore how we who claim Him ought to use our utmost endeavors to imitate the divine pattern, the example of the Author and Finisher of our faith, Him who loved us, and gave Himself for us, that we through Him might have eternal life.

Mechanicsburg, Pa.

CORN

B. F. Fridley

At this season of the year we farmers are busily engaged in harvesting our corn crop, and I was thinking of the subject from a spiritual view and of what our Savior spoke to us concerning growth and life.

"For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the

ear." (Mark 4:28.) Jesus was comparing the kingdom of heaven to things of nature. The book of nature is always open before us, it is for us to learn from it. For truly day unto day utters speech and night unto night shows knowledge.

We take the grain of corn, plant it carefully in rich soil. Then under the influence of moisture and sunshine appears the tender corn. That grain of corn must sprout, the outer hull decay and feed the germ of life to cause it to grow. So also the divine germ of love may grow in these mortal bodies. These hands of ours may do acts of love and kindness for our reaping by and by. These feet of ours may carry the message of joy, hope, peace and love to bleeding broken hearts.

"How beautiful upon the mountains are the feet of those who preach the gospel of peace that brings glad tidings of good things." (Isa. 52:7.)

It truly is interesting to watch the growth of corn from its beginning to its full sized ear.

In the book of Hosea I read as follows: "They that dwell under His shadow

shall return, they shall revive as the corn," etc. Have you ever noticed how corn looks during a drouth? The leaves are so droopy the plant seems as if it would die. But just let a good rain fall upon it in the evening—the next morning it is revived, the blades are lifted up as by unseen hands, it has a living green. Then we say that corn is growing, doing fine. That drouth has not hindered its growth.

I liken the Christian to a corn plant. We may become a little discouraged but let the divine showers of love and grace sprinkle our hearts, we get a revival and we look up to the giver of all good, from whom comes every good and perfect gift. Thanks be to "God for His unspeakable gift" Jesus the lily of the valley, the rose of Sharon, the bright and morning star, and the far-est of ten thousand to our soul." Please read (Songs of Sol. 2:1-2.)

We never can appreciate too highly our dear Savior. He offers us freely His wonderful salvation, will we come and be saved? We know water is necessary to the growth of corn, so also spiritually the water of life

is necessary to a Christian's life. To grow in grace we must be planted in Christ and be alive in Christ, root deeply in the good ground and bring forth fruit unto holiness and in the end the harvest of life, eternal life.

God so loved the world that He gave His only begotten Son that whosoever beliveth on Him should not perish but have everlasting life." W know we must husk our corn, take good care of it or it will rot or decay. The good Lord knows how to save His children, those who are begotten of Him by the spirit. The Lord knows how to deliver the Godly from temptation and reserve the unjust unto the day of judgment to be punished. (II Pet. 2:9.)

You will observe the corn ears always have silk on them, it would be an odd ear without it. Then why not try to look and act more like Jesus?

They plucked the hair from His face says Isaiah. Paul says, as we have borne the image of the earthly we shall also bear the image of the heavenly. John, that loving disciple says, "When He shall appear we shall be

like Him, for we shall see Him as He is." "Put ye on the Lord Jesus Christ and make not provision for the flesh to fulfill the lust thereof."

The perfect corn ear puts on no more or no less than what nature puts on it. All the blasted ears and smutty ears must be thrown away. Then let us grow up for Christ, there is no use to be discouraged because we are few in number.

Jesus says "Fear not little flock, it is your Father's good pleasure to give you the kingdom." That there will be few faithful followers or corn on the earth when Jesus comes again is a fact of prophecy. "Hear ye the word of the Lord, oh ye trembling saints all ye that fear the good Lord. There shall be a handful of corn in the earth upon the top of the mountains. The fruit thereof shall shake as Lebanon." (Psalm 72:16.)

"Lift up your heads, oh ye gates and the King of Glory shall come in."

"For behold the bridegroom cometh, go ye out to meet Him."

"Jesus lover of my soul
Let me to Thy bosom fly;

While the nearer waters roll
While the tempest still is
high,

Hide me, oh my Savior, hide
Till the storm of life is past,
Safe into the haven guide;
Oh, receive my soul at last."

Bradford, Ohio.

DENYING SELF AND FOLLOWING CHRIST

Bertha Little

"If any man will come after me, let him deny himself and take up his cross daily and follow Me.

"For whosoever will save his life shall lose it: but whosoever will lose his life for My sake, the same shall save it.

"For what is a man advantaged, if he gain the whole world, and lose himself, or be a cast away?

"For whosoever shall be ashamed of Me and of My word, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." (Luke 9:23-26.)

Let us think for a few moments on what it may mean for us to deny ourselves, or what we must do if we would follow Christ.

If all professing Christians truly feared God, which we believe can never be a part of our life, unless we read God's holy word often, yes daily. Then we will surely fall at His sovereign feet and plead for mercy and be willing and happy to do all he asks of us.

In Titus 2:12-14 we are told to deny ungodliness and worldly lusts, and to live soberly, righteously and Godly in this present world.

Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: Who gave himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

If we truly love God above all else we will be determined to deny ourselves of all ungodliness and worldly lusts. We cannot adorn the soul when we are giving away to pride, and following the ungodly wicked fashions of the world, especially of this age.

How it saddens the heart to see those who were once a light and inspiration to us, and now in their older years

powdering their faces and dressing in open disobedience to the word, then their children and younger ones in looking to them as leaders, instead of looking only to Christ, the word, are using rouge, lip stick, bobbing the hair and having permanent waves, dressing ungodly and think they are followers of the meek and lowly Jesus, because of wearing a prayer veil during services. Then we think of the cunningness and deception of Satan, for no doubt he is taking the time of these poor souls, tempting them to pleasures of the world or the cares of life, and they become barren and unfruitful, not taking time to search God's word and seek His holy, divine will.

Are these dear ones ashamed of Jesus and his word, or are they in ignorance of God's word? Oh, that they had more warning from the pulpits.

We read that even Christ pleased not Himself. In all things He sought the glory of His Father and was obedient unto His will, yea, even the humiliation and death of the cross that He might redeem all who come unto the Father through

Him.

He is the "Rose of Sharon." He became the "crushed Rose" for us. If we are to follow Him and partake of His nature, we too must be crushed.

Only the Christian who will deny himself, take up his cross daily and follow the Master, can know this "c r u s h i n g" experience which it takes to make us like our "Example," even Jesus. But I see no other way to become like Him.

But when the rose is crushed it sends forth its sweetest fragrance. Are we willing for this, just to be like our Lord?

It means to lay aside all that the human heart cries out for. It means to keep in the background and let others to be pushed forward, and for us to rejoice that others can do as well, yes many times better than we, no doubt.

It means to let others receive praise when it rightfully belongs to us, and to be silent when tempted to defend ourselves, all of this and more is included in a life of self denial, and a life that will show to others, "Christ living in us."

But if we can do this, we

have the help of the blessed Holy Spirit to such an extent that we have the fully surrendered life, the yielded life; and the soul longs to suffer for Christ's sake, because the love is so great, the love of Christ to us, and the love of the redeemed to Christ. What blessed fellowship. Is any price too great to pay for such wonderful, matchless and everlasting love, and such precious fellowship.

Words can never tell how blessed and joyful is the Christian life when Christ is acknowledged in all our ways.

It is not easy to live this life of self-denial, with the warfare we have between the flesh and the spirit, unless we abide in Him continually; then and then only can our life be one with Christ, our precious Savior, that His blessed presence makes every thorn to appear as a rose, and brightens our pathway no matter how dark, and makes every sorrow a blessing.

This lowly Jesus meant just what He said when He gave us these words, "If any man will come after Me, let Him deny himself and take up his cross daily, and follow

Me." Can we do less when we realize that he suffered, bled and died for us. But He lives forevermore, and as our faithful High Priest is now interceding for us.

Oh, that each professed follower of the Lord would come to know the great joy that is the portion of the "abiding Christian." Oh, beloved let us not be ashamed of Jesus and His word—oh, the awful condemnation that awaits us if we are! "Of him shall the Son of Man be ashamed, when he shall come in His own glory and His Father's and of the holy angels."

God's holy word is regarded far too lightly, by His professed followers, in these cold, lukewarm days. Oh, let us pray for God to revive them and arouse them to know what it means to be an humble follower of the meek and lowly Jesus, and that they may cling to God's word which is to be our judge in that awful day, when we must all appear at the judgment seat of Christ, to give an account of the deeds done in the body.

Then by the mercies of God, let us present our bodies a living sacrifice,

holy, acceptable unto God, which is our reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God. (Rom. 12:12.)

Oh, for the worth of a soul, how we should point all our weak brethren and sisters to God's word, for even at best we are all weak, and let us as followers of the blessed Christ be lights in the world, walk after the spirit and not after the flesh and finally by the help of God, "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord". (I Cor. 15:58.)

Covina, Cal.

True happiness consists not in the multitude of friends, but in their worth and choice.

Every great and commanding moment in the annals of the world is the triumph of some enthusiasm.

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NEWS ITEMS

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DALLAS CENTER, IOWA

We have been enjoying a most wonderful season of good things. After inquiring for a ministering brother to come into our congregation, Bro. L. B. Flohr of Vienna, Va., answered the call.

Bro. Flohr and his wife arrived in Dallas Center October 7. We held our first service that evening with quite a number present. Bro. Flohr spoke on a scripture taken from Eph. 2:8-10, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." With the two following verses, this scripture made a very good introductory message.

We set the date for our love feast on October 12th, which was the first day of the District Meeting that was to be held at this place.

There were quite a number of visiting brethren and sisters from Kansas, Colorado, Missouri and Iowa.

Saturday morning services began at 10 o'clock with two speakers, Bro. Root of Great Bend, Kans., and Bro. Jamison of Quinter, Kans. two speakers Saturday afternoon were Bro. Pease of McClave, Colo., and Bro. Flohr, who directed the examination discourse.

The evening service continued at 7 o'clock with 49 surrounding the Lord's table, with Bro. Flohr officiating.

Sunday morning a great number gathered for worship at 7 o'clock,

breakfast following. For Sunday School we met at 9:45. Sunday School was conducted the usual way with several visiting brethren as teachers.

Services followed Sunday School. Bro. B. E. Kesler of Popular Bluff, Mo., spoke from Matt. 28:20, theme "The Significance of the Ordinance of God's House."

Sunday afternoon there were two speakers. Bro. T. C. Jamison spoke on "Sowing the Seed," and Bro. L. I. Moss of Great Bend, Kans. spoke on the "Church."

Sunday evening Bro. Root spoke on "The Works of the Flesh," and Bro. Flohr delivered his regular evening message of "The Lord's Prayer."

Monday morning District Meeting convened at 8 o'clock, opened by Bro. L. B. Flohr. Bro. Kesler, Moderator, Bro. Root, writing clerk, Bro. Hawbaker, reading clerk, Two queries were discussed and passed to Annual Meeting.

Special prayer was offered for some who were on beds of sickness.

The Moderator appointed three sisters on resolution committee: Sisters O. T. Jamison, Edna Jamison and Beulah Fiscel. Closing song No. 210, "For Christ and the Church." Closing prayer by Bro. Flohr.

We are glad to welcome three young brether, Jesse Lilly, Floyd Haldeman, and Herman Jamison, who stayed in this community to help with the fall work.

Our meetings continued throughout the week until Sunday morning when Bro. Flohr delivered his last message. This message was for each individual to take to themselves. For a text Bro. Flohr used Mark 13:37, "What I say unto

you I say unto all, watch." The theme, "What am I doing for the work of the church?"

Through the meetings we had a good attendance. Now since we have been feeding on the spiritual food we are made the more responsible before our Master.

May those of like precious faith remember us at the throne of grace, that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

C. R. Gehr,
Minburn, Iowa.

MECHANICSBURG, PA.

The Mechanicsburg, Pa., Dunkard Brethren church held their fall love feast on Saturday, October 12 and 13. Brethren A. G. Fahnestock, Chas. Ness, and Joseph Myers were our visiting ministers. Eld. A. G. Fahnestock officiated. During the summer the following ministers from adjoining congregations came and preached for us. Bro. Howard Surbey, North Canton, Ohio, preached his first sermon in our church. Bro. Chas. Ness from Shrewsbury, Bro. W. H. Demuth and Bro. D. S. Flohr from Waynesboro, all of whom gave us helpful messages from the Book of Life.

On November 4th, Eld. L. B. Flohr and wife from Vienna, Va., began a two weeks' meeting in our church. Bro. Flohr gave us some very helpful sermons on doctrine, such as baptism, feetwashing, the Lord's supper and nonconformity. Bro. and Sister Flohr visited in many homes and made many lasting friends. As a direct result a young married husband and wife and two boys were received into the church

by baptism.

We pray God's choicest blessings upon Bro. and Sister Flohr in the Lord's work.

Sister Ruth V. Lebo,
Carlisle, Pa.

RUMMERFIELD, PA.

Since our last report we had our Elder J. L. Myers and companion with us over the first Sunday in July. Bro. Myers preached four sermons for us to an attentive audience.

Over the first Sunday in October we had Bro. Benjamin Lebo and companion with us. Bro. Lebo preached three sermons for us, which were also well received.

On September 7th my son and family moved in our midst, this makes four members here now. We have preaching service in our home on the first Sunday of the month and Bible study on the third Wednesday evening; all other Wednesday evenings we meet for prayer meeting in different homes, wherever we are invited.

The work looks encouraging at this time. Pray for us and for the work at this place.

Henry Keggereis.

PLEVNA

The Plevna Dunkard Brethren church met in regular quarterly council September 21st, beginning at 9 a. m., by singing hymn No. 330. Bro. Emanuel Koonen read Gal. 6 and led in prayer; our Elder L. W. Beery then took charge of the meeting.

All business was transacted in a pleasant and Christian spirit.

After being chosen to the ministry Bro. Herbert Parker thought the load too heavy so handed in his resignation as Sunday School superintendent which was accepted and Bro. Virgil Mast was chosen to serve in his place until the beginning of the new year.

September 22nd Bro. and Sister Flohr came and were with us during a two weeks' meeting. Bro. Flohr preached soul cheering sermons and one precious soul was added to our number.

Our series of meetings closed with a love feast October 5th, which was well attended. During these two weeks the church was built up and strengthened. Pray for the work at this place.

Josie Kintner, Cor.

LEST WE FORGET

This being December, the time is here again for the various congregations to lift an offering for the Publication Board. We appreciate very much the cooperation along this line in the past and hope it shall continue so that the work of the Monitor can be carried on successfully.

A number of subscriptions expire with this issue and quite a few are now on the delinquent list. Your credit is good so we are continuing to send the Monitor along expecting that you intend to keep your credit good by renewing as we go along. We would like to see everybody renew and start the New Year off right. When sending in your renewal, why not remember some friends and send their names along. We like to see our family grow. A

subscription to the Monitor would make a nice Christmas present that would be a blessing all the year.

Recently a brother sent in his renewal and also enclosed a donation for the Monitor. The few lines he wrote we feel are worth passing along to our readers. "Find enclosed \$5.00 for which you will please continue my subscription to the much appreciated Monitor. Balance use as you see fit in behalf of the Monitor.

"I am compelled to practice economy, but withholding from the Lord is not economy."

The last sentence is food for thought.

Last but not least, we wish you one and all a very Merry Christmas and a Happy and Prosperous New Year.

—Editor.

OBITUARY

Albert Krall was born April 4, 1854 in Shafferstown, Lebanon county, Pennsylvania. the son of John and Sarah Krall. At the age of four weeks he and his parents traveled by wagon from Pennsylvania to Ovid, Ind., then known as New Columbus, where he spent in and near his entire life.

On January 25, 1879 he was joined in holy matrimony to Hannah Christiana Sheets. To this union were born five children, one daughter, who died in infancy, a son, John Alvin also died at the age of sixteen. His companion preceded him to the spirit world on January 21, 1908.

During Albert's early life he made a wide practice of veterinary

surgery, but this work took him away from his family and home so much he quit active practice and devoted much of his time to farming. In 1894 he was united with the Church of The Brethren at Lower Fallcreek where he remained an active member until that church was disorganized, then he moved his membership to Beech Grove.

Being a lover of music and interested much in the uplift of his church and community he spent much time in teaching music and public singing.

The last few years, owing to failing health, he became unable to travel to and from church, yet he was always thinking and praying for those who were more fortunate than himself. The last year of his life although he was confined to his home he was always well-read on the daily happening of the outside world and spent much time in reading his Bible, and was always glad to see his neighbors and friends that came to see him. Due to his undying courage he did not give up the fight until the last few days. He departed from this life at 12:45 p. m., Tuesday morning, July 2, 1935, at the age of 81 years, two months and 28 days.

Just a week before his death he expressed to his brother, William, that he was ready to go because he had as many loved ones on the other side as he had here.

Left to mourn his departure are one brother, William Krall of Warsaw, two daughters, Miss Martha Krall at home and Mrs. Grace Reeves of Pendleton, one son, William Frank Krall of Anderson, three grandchildren, James Reeves, Irvan Krall and Mrs. Ella Mae Smith; one great grandson, James

William Smith and a host of relatives and friends.

God is our refuge and strength, a very present help in trouble, therefore we will not fear though the earth be removed and though the mountains be carried into the midst of the sea, through the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. (Psa. 1-3).

Funeral services Wednesday at the family home conducted by Bro. E. E. Norris and Bro. Joe Shepard, both of the Church of The Brethren. He was laid to rest by the side of his companion in the Simmons cemetery.

IN MEMORIAM

In loving memory of Nancy Lorenz Miller, who passed away one year ago, December 1, 1934.

One long year ago that evening

At the close of day,
You heard the angels calling
And you silently went away.

How we miss you dearest Nancy
As you quietly sleep and rest,
When we think of how you suffered
Then we know that God did best.

The depth of our sorrow, we cannot tell,

In the loss of you, dear, whom
we loved so well,
And while you lie in peaceful sleep
Your memories we shall always
keep.

Those sad long days and dreary
nights,

The saddest of all was when the
soul took its flight;
We saw you sinking hour by hour,
To save you, we did all in our
power.

Thou canst not come to us again,
 But we shall strive to come to
 thee;
 When God's bright day of glory
 breaks,
 And earth nights shadows flee.
 Sadly missed by
 Mr. and Mrs. Peter Lorenz
 and Family.

A CHRISTMAS CAROL

By James Russell Lowell

"What means this glory round our
 feet,"
 The Magi mused, "more bright
 than morn?"
 And voices chanted clear and sweet,
 "Today the Prince of Peace is
 born!"

"What means that star," the
 shepherds said,
 "That brightens through the
 rocky glen?"
 And angels, answering overhead
 Sing, "Peace, one earth good will
 to men!"

All round about our feet shall shine
 A light like that the Wise Men
 saw,
 If we our loving will incline
 To that Sweet Life which is the
 law.

So shall we learn to understand
 The simple faith of shepherds
 then,
 And, clasping kindly hand in hand,
 Sang, "Peace, on earth good will
 to men!"

And they who do their souls no
 wrong
 But keep at eve the faith of morn,
 Shall daily hear the angel song,
 "Today the Prince of Peace is
 born!"

SOME MEDITATIONS

I soon shall be with Jesus,
 The thought to me is dear;
 It fills my soul with rapture
 I know the end is near.
 I'm nearer those golden portals,
 I know they will open wide;
 As hand in hand with Jesus,
 We cross the swelling tide.

I soon shall be with Jesus,
 So free from every care;
 For in that home up yonder
 Sin cannot enter there.
 Afflictions hand we suffer,
 This form it wastes away
 But He knows our suffering,
 He gives us strength each day.

I soon shall be with Jesus
 Where parting scenes are o'er;
 And with those redeemed ones
 I'll praise Him ever more.
 I'll stand beside that river
 And watch and wait for you
 So to your loving Savior
 I bid you to be true.

I soon shall be with Jesus,
 I'll never see you any more
 Until with Him we greet you
 Upon that brighter shore.
 God bless you and be with you,
 Redemption's story tell,
 To suffering ones around you
 I bid you now farewell.
 Selected, H. M. Barkdoll.

Intoxication is not the
 wine's fault, but the man's
 fault.—Chinese Proverb.

O fear the Lord, ye His
 saints; for there is no want
 to thm that fear Him.—Psa.
 34:9.

THE TREE OF LIFE

Clarence Hilty

I have a series of thoughts on my mind, dear brethren and sisters. What did we do when we came into the church? Now when we take a seed of some fruit and put it into the ground we expect a tree after the kind of seed we planted to bear the same kind of fruit, and after it is become a little tree and when it is taken care of, it brings forth good fruit, and after it beareth fruit and is well taken care of it continueth bearing good fruit.

Now, let us solve this in our minds ourselves that our hearts may be filled with the love of God.

when we as children come as babes in Christ, we are baptized into the church, then we ought to grow in the grace and the knowledge of His truth by the keeping of his commandments and as we grow older in years we ought to be able to stand the trials and temptations better than when we first started out for our Master, so doth a tree, as it gets bigger it grows stronger and will

stand more and harder storms than when it was first small.

Brethren, if we would have the faith as a grain of mustard seed, we could remove mountains—let us examine ourselves, is our faith that strong? I fear we neglect the service of our Lord and Master more than we ought.

Let us grow as a tree grows in strength, that can stand stronger and harder storms each year as it grows, so ought we to grow in grace and the knowledge of our Lord and Savior Jesus Christ. The trees get their strength from their roots. We need to come humbly before our Lord and Savior in prayer and faith believing, and we shall receive. Whatever we ask in His name through prayer we receive our strength.

Brethren I do believe if we neglect prayer we will die for lack of heavenly manna. Now it is ours to work for Jesus that we may stand. These are the two sides of life, good and evil. (Gen. 2:9-10) "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of

life also in the midst of the garden, and the tree of knowledge of good and evil."

Now we know that a tree can not bear incorruptable seed and corruptable seed for it will be either corruptable or incorruptable. The tree of life in the garden, God said to Adam and Eve, they shall never die if they eat of the tree of life but if they eat of the tree forbidden they shall surely die.

We must all meet death in this mortal body of ours, but thank God that if we keep His commandments and love one another we need not fear death, but our reward shall be forever and eternal in heaven.

(Gen. 2:10) "And a river went out of Eden to water the garden and from thence it was parted."

This water did water the trees in the garden and they lived and grew strong. If we are fed by the water of life we will grow and become strong in the Lord, the spirit is our guide, leading us in the foot steps of the Savior, but we must do our duty to keep in the pathway of righteousness if we expect the spirit to be our

guide and receive heavenly food from the Lord and Savior Jesus Christ.

We cannot afford to neglect the service of our Lord to neglect to keep His commandments and abide in his love. "Let us ponder in our hearts." What? Are we living the Christ life that our lives may be fit for His coming?

What shall our answer be?

Peru, Ind.

OUR HOME IN HEAVEN

James Harp

The believer's expectation of eternal happiness after death. He does not only know or is well assured by faith of the truth and reality of the thing itself, that there is another and a happier life after this present life is ended, but he has through grace his interest in that everlasting blessedness of an unseen world.

He knows that we have a building of God, we have a firm and well grounded expectation of the future. Let us take notice what heaven is to a believer. He looks upon it as a house or habita-

tion, a dwelling place, the Father's house where there are many mansions (John 14:2), and our everlasting home.

It is a house in the heavens, that high and holy place which far excells all the palaces of this earth. It is a building of God, whose builder and maker is God. The happiness of this future state is what God hath prepared for those who love and obey Him. It is eternal in the heavens, an everlasting habitation; not like this earthly tabernacle, this cottage of clay in which our souls live which is moulding and decaying.

This happiness will begin as soon as this tabernacle is dissolved, that is, this house, this body goes back to the earth from where it was taken and the spirit goes back to God who gave it.

"Be ye also ready, for the Son of Man cometh at an hour when ye think not." (Luke 12:40.) Rest is promised to the true believer which will be much enjoyed by all in the world to come.

Life is short, three score years and ten and if by reason of strength they be four score years, yet is their

strength, labor and sorrow; for it is soon cut off, and we fly away. (Jsa. 90:10.)

No limit of time in heaven; time goes on and our happy surroundings, God and Jesus with our loved ones gone before, an innumerable company of angels will be there to help to sing the beautiful songs of the redeemed through eternity. When we've been there ten thousand years, bright shining as the sun, we'll have no less days to sing God's praise than when we first begun.

WHICH WAY SHALL WE GO?

D. Earle Steele

(John 14:6) Jesus says, "I am the Way, the Truth and the Life, and no man cometh unto the Father but by Me."

Just what does He mean here? Does He mean we can continue living our lives any way we see fit, or is there a certain way we should live? Can we continue living in sin as the world does, following the habits of the world?

We are told there is nothing wrong about going

to a picture show. Alright we will say there is nothing wrong with it, but is there anything good about it? Are we helping some one save their soul by our going or could we be spending that time helping some down-hearted person in the beauty of doing the will of the Father?

Then by helping our fellowman for a while we are really doing a little for our neighbor, we are helping ourselves more and not realizing it.

Evidently there is only one way because He says He is the way. Again He says, "Straight is the way that leads to life eternal." This then is the way we want to find and stay on it. It certainly will not do us much good to travel on the right road just for a while and then take the other way and figure on getting anywhere.

(St. John 10:9) Jesus says, "I am the door; by Me if any man enter in he shall be saved and shall go in and out and find pasture." This again signifies but one way to gain that eternal rest.

How are we going to get through this door? Can we enter without the wedding

garment? Nay. We must be prepared for what is on the other side of the door, and unless we have been following Christ's teachings and His commands we can never imagine what is in store for us over there. We would not be in any condition for what is in store for us. We do not very often find an employer that will put a man in charge of his business unless he has an idea the man understands what is expected of him. This is the way with our Master, He will not ask us to enter heaven and not have some idea how we shall act there. We can't take our wealth there, and we can't take our pleasures, such as dances, picture shows and card parties along. Neither would we want the air full of tobacco smoke or the fumes of intoxicating liquors there.

We must be very careful here on His foot stool that we do His will as best we know how, and that means constant study that we might know what is required of us.

In St. John 5:24 He says, "He that heareth My word and believeth on Him that sent Me, hath everlasting

life and shall not come into condemnation, but is passed from death into life." This isn't so very much to do considering all that He has done for us and will do, especially for those of us who really want to do the will of God.

It is not hard to do a thing if we really enjoy doing it, and we should certainly enjoy doing His will, realizing to a small extent the reward that is in store for us.

But we should not do these things merely because we are to receive a reward, but because it hurts Jesus to see His children disobey Him. Has Jesus not suffered enough for you and me without us making Him suffer to see us go the way we do. Nay, let us all put forth a special effort to do the will of our Master because we enjoy doing it. There is but one way and we know what that is, so let us all stay right on that straight and narrow road and all meet over there.

Wenatchee, Wash.

Saints are not white washed but washed white.

The Monitor \$1.00 year!

SENTENCE SERMONS

Thrice blessed are they who make strife cease, and all their lives are making peace.

Be sure that if you do your very best in that which is laid upon you daily, you will not be left without sufficient help when some weightier occasion arises.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

When thou prayest rather let thy heart be without words than thy words without heart.

So I go on not knowing,
I would not if I might;
I'd rather walk with God in
the dark
Than walk alone in the light
I'd rather go with Him by
faith
Than walk alone by sight.
—David J. Burrell.

"The best of earth shall still remain,
And heaven's eternal years shall
prove
That life and death, and joy and
pain,
Are ministers of Love."

And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance.

And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

ADULT SUNDAY SCHOOL LESSONS

- Jan. 5—Luke 1:1-25.
- Jan. 12—Luke 1:26-56.
- Jan. 19—Luke 1:57-80.
- Jan. 26—Luke 2:1-39.
- Feb. 2—Luke 2:40-52.
- Feb. 9—Luke 3:1-38.
- Feb. 16—Luke 4:1-30.
- Feb. 23—Luke 4:31-44.
- Mar. 1—Luke 5:1-26.
- Mar. 8—Luke 5:27-39.
- Mar. 15—Luke 6:1-19.
- Mar. 22—Luke 6:20-36.
- Mar. 29—Luke 6:37-49.

PRIMARY SUNDAY SCHOOL LESSONS

- Jan. 5—The Birth of Jesus Announced by Angels. Luke 2:8-20.
- Jan. 12—Jesus in the Temple. Luke 2:41-52.
- Jan. 19—Jesus Baptized in Jordan. Matt. 3:13-17.
- Jan. 26—Jesus Changes Water into Wine. John 2:1-12.
- Feb. 2—Jesus Cleanses the Temple. John 2:13-25.
- Feb. 9—Jesus Heals a Sick Boy. John 4:46-54.

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- Feb. 16—Jesus Helps Peter Catch Fish. Luke 5:1-11.
- Feb. 23—Jesus Healing the Sick. Matt. 8:14-17.
- Mar. 1—Jesus and the Leper. Mark 1:40-45.
- Mar. 8—Helping a Palsied Man to Jesus. Mark 2:1-12.
- Mar. 15—Jesus at the Pool on the Sabbath Day. John 5:1-16.
- Mar. 22—Jesus Choosing Twelve Helpers. Matt. 10:1-8.
- Mar. 29—Review. Jesus Our Example and Helper.





